

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LVII

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NEW SERIES  
VOLUME XXXVII. No. 23

## Who's Who and What's What

Pastor C. W. Thompson of Port Gibson began a meeting Sunday. He has to his assistance Rev. W. L. Compere of Ellisville who leads the singing and helps otherwise.

On Sunday, June 2, the church at Ripley, Tenn., celebrated the sixth anniversary of the pastorate of Dr. O. O. Green. There has been a net gain in membership of 123; total additions 233; present membership 650.

Dr. J. W. Storer commenting on the Memphis Convention says: "One brother announced he would never vote to go any place that did not have a ramp from the floor to the rostrum. Another bitingly referred to those seated on that vantage point as 'the higher—archy.' In disgust, an inveterate platform inhabitant who got lost hunting his customary place, took refuge in the highest tier of balcony seats—all alone, by himself. Said Solon Cousins to me, 'Look at C. W., the old coon's holed up high this morning!'"

During the Convention in Memphis one of the daily papers had the following news items: "Beer has disappeared from the counters and menus of several restaurants on Main Street and elsewhere in the vicinity of the Auditorium where the Southern Baptist Convention is in session this week. Beer signs were removed from a North Main Street cafe yesterday morning when a group of convention delegates seeking breakfast, walked out without ordering when they learned that beer was being sold. Thompson's has large signs in front of both restaurants on Main Street reading: 'Baptists Welcome — No Intoxicants Sold Here.'"

Heard of the Belmont Plan? Here it is: The Belmont Presbyterian Church, Roanoke, Va., got 118 of their 137 men to agree to tithe for thirteen weeks. Before this the average offerings had been \$20 per Sunday. The first week of the new plan the offering was \$178, the second week \$223; and during the thirteen weeks the offering for a single Sunday was as high as \$450. At the end of the thirteen weeks the church had paid off a debt of \$2,600, of long standing, met the entire budget for missions and local work and had two cents in the treasury. The greatest revival in the history of the church broke out and the church is happy. Will a man rob God? Bring all the tithes into the store house and God's promise is that He will pour out an overflowing blessing. The First Baptist Church, Lubbock, Texas, heard about the Presbyterian Church in Virginia, and decided to try the plan in their church. In one month their offerings increased 264 per cent, and they are still climbing. In spite of the dust storms, the worst in many years, the congregations increased steadily, three young men announced for the ministry and the church is receiving more new members than heretofore. If Southern Baptists would adopt the tithe as the minimum our State and Southwide debts would be paid in a few months.—Ex.

Gipsy Smith, Sr., begins a three weeks meeting in Atlanta June 9.

Dr. B. H. Lovelace is this week assisting in a meeting at Sidon. His pulpit Sunday was supplied by Rev. R. A. Eddleman.

Pastor C. Z. Holland is preaching this week in the annual revival meeting in his church at Newton.

First Church, Blytheville, Ark., has declared non-fellowship with those who drink or sell intoxicating liquor. This ought to be so common that it wouldn't be news.

Had a good day yesterday at Bay St. Louis. Had two additions on profession of faith. Baptized them last night. The Gospel is still the power of God unto salvation. Praise His name.—W. S. Allen.

The spirit of the revival meeting really prevails among us at Calvary Church, Greenwood. We had 86 in Sunday school yesterday. Every one seemed happy and with a new grip and outlook on matters pertaining to the Kingdom. To Him be the praise.—Henry L. Byrd, Pastor.

The wets are glad when they can play up a preacher who opposes prohibition. There was one Baptist preacher in Georgia in this class. He had been previously convicted three times for passing worthless checks, escaped from jail in Tennessee, re-arrested in Rome, Ga., while preaching in a revival.

Dr. E. P. Alldredge's report shows that in 1934 Southern Baptist churches grew from 24,270 to 24,360; ordained ministers from 22,663 to 23,272; church members gained 53,070; Sunday school enrollment gained 34,927. Gifts to local causes went from \$19,408,587 to \$20,401,608; gifts to missions from \$3,880,774 to \$4,251,668. Maybe we are getting back toward normal.

The whole country has been knocked groggy by the decision of the U. S. Supreme Court by which the NRA was declared unconstitutional, from the President on down. There are varying opinions as to the effects of this decision. Indeed it is even yet difficult to see how far reaching it is. The National Recovery Act was an effort to put into the hands of the president the right to promulgate laws for the control of business which it was thought Congress could not handle so readily or efficiently. It is in accordance with the conception that democracies are not efficient because they move too slowly and are too much influenced by political consideration, or fear of the people. But the Supreme Court delivered the opinion that Congress has no such power to delegate its own authority to the Executive. There is no use to complain of what the Supreme Court has done. It is the business of the court to pass upon the constitutionality of the laws which congress makes. That is what it is for. And this decision was unanimous, unlike some of others of recent date. The department of justice has been in no hurry to bring test cases into court, indicating that there was a fear that it would lose. And now it has lost. Something else will have to be done to steady the nerves of business.

ONLY TEN CENTS A PIECE WILL DO IT

The Purpose—

Dr. Gunter's statement in last week's Record places before the Sunday schools a reminder that June is Christian Education month, and urges that every Sunday school join in this voluntary offering for that worthy cause. Two things should be kept in mind by Sunday schools as they make their offerings: First, this is not a "special appeal," so objectionable to many. It is the regular second quarter offering for Christian Education which is rounded up in June of each year. Second, at the request of the State Mission Board the offering is designated for ministerial student aid in Mississippi College, one particular phase of Christian Education, instead of Christian Education in general, as in previous years.

The Need—

The offering is needed to make three things possible: First, to pay a balance of \$50 on special street improvement tax for 1934. Second, to pay off a debt of \$3,395.94. About six years ago the Ministerial Board was forced to replace three dilapidated cottages with new ones. We had to borrow \$5,000 to finance the job. This loan, by rigid economy, had been reduced to \$3,395.94. Third, other student cottages are in dilapidated condition and need rebuilding or repairing. We would then be able to provide houses for several fine students who wish to come to Mississippi College next session. Every cottage for students has been reserved already. The Board is unable to rent houses for others who wish to come. This offering will make possible the coming to us of several fine fellows called of God and in need of training for their life work. I believe this appeal to be the most urgent the Board has made in recent years. The regular offering from each Sunday school will aid materially in meeting this pressing need.

The Plan—

Every Baptist Sunday school in the state is urgently invited to cooperate. Think what it would mean to your church, if every member would cooperate in every good work of your church. What would it mean to ministerial student aid in Mississippi College, should every Sunday school in the state get solidly behind this offering? EACH SUNDAY SCHOOL STUDENT IS ASKED TO GIVE ONLY TEN CENTS. An average of ten cents will meet our needs adequately. Some will wish to give more; some give less. The "more" will bring the "less" up to the average.

A praiseworthy example. For ten years or longer the T. E. L. Class of the West Point Baptist Church has contributed \$5.00 per month regularly to ministerial student aid in Mississippi College. Letters of appreciation have gone from students, aided by that fund, to that noble class and inspired them to greater endeavor in other lines of Christian work.

M. O. Patterson, Secretary.

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The endowment fund of the Southern Baptist Theological Seminary is nearly \$2,000,000.

Mississippi Baptist Assembly July 7-12 At Miss. Woman's College, Hattiesburg

## Sparks and Splinters

R. L. Baker, pastor First Church, Lake Charles, La., passed away suddenly at his home.

The Lutheran World Convention will be held in Paris, France, because of the persecution of the churches in Germany.

Pastor O. P. Estes had Dr. W. W. Hamilton with him in a revival meeting at First Church, Bogalusa, La., last week.

Mr. Ed. Solomon, Jr., son of the Florida editor, is to be field representative of Dodd College in Louisiana.

Salem church in Oktibbeha County will celebrate their centennial June 12. Dr. J. D. Ray of Starkville ministers to these people in the afternoon. More later.

Those graduating with special distinction at Mississippi College last week were Mrs. M. O. Patterson, D. M. Nelson, Jr., and Francis C. Coleman, all of Hinds County; the first two of Clinton.

Rev. J. E. Wills of Newton is now serving the church at Harpersville for two Sundays in each month. The other two Sundays he gives to Pachuta and preaches every Sunday afternoon beside.

Dr. P. H. Anderson who taught theology in the seminary at Canton, China, for several years will be a member of the faculty of the Baptist Bible Institute next session. He is recovering from injuries caused by a passing automobile.

We learn that Mississippi College gave the honorary degree of Doctor of Divinity to Rev. J. G. Chastain in 1896, when he was a missionary in Mexico. It was repeated this year. But it was hardly necessary as it stuck the first time.

Prentiss: The revival meeting of the Prentiss Baptist Church will begin Sunday, June 9th, Dr. Dr. B. C. Land, pastor of the First Baptist Church of Winnfield, La., preaching. The work at Prentiss is going fine. The pastor and family are exceedingly happy in their new location.

Pastor M. J. Derrick of Center Terrace Church, Canton, writes: The Lord is showering blessings on us; seven additions in May, four by baptism; 22 since I came here. There are 9 approved for baptism. Congregations gaining. Sunday school reached highest mark last Sunday, 86. B. T. U. and W. M. S. going fine. Expenses met every month. Regular contributions monthly to missions and benevolence.

Every now and then you come across something in the Bible which you didn't know was there though you may have read it through again and again. Well here is what we found: Jeremiah 23:30, "I am against the prophets, saith the Lord, that steal (pick up) my words every one from his neighbor." There are two ways of doing this; one is to plagiarize a sermon; the other is to pass on second hand ideas, those gotten from another rather than born of experience.

On July 1st we are to move from this good church to one of the best churches and little towns on the I. C. R. R.—Goodman, Miss. We are happy to serve the church there and work with the junior college there also. Our youngest daughter finishes high school this year and will be a student of the college next September. This year the college had four hundred and fifteen boys and girls and Mr. M. C. McDaniel, one of the South's greatest school men, as its president. He is one of the sons of Mississippi College and the great old college is proud of him. We are happy to report that these four years spent in Itta Bena have been busy years for our Lord, having more additions by faith in this church than any other church in the whole association, and raising nearly twenty thousand dollars for all purposes. The pastor who succeeds me will find one of the best churches in the state. They have been good to us, and we appreciate what they have done. Yours for service, W. E. Farr, Itta Bena, Miss., June 1st.

Dr. L. T. Holcomb preached the commencement sermon for Stevens College, Columbia, Mo. The Word and Way thinks there was an excessive proportion of preachers and their wives at the Southern Baptist Convention, and a dearth of young people.

Thanks to the chief of police in Jackson, a raid on the gambling devices which had become common in hotels, restaurants and other places in the city, pretty nearly cleaned them out.

Dr. C. Oscar Johnson is given large credit for the defeat of the racetrack gambling bill in the Missouri legislature, and he is keeping up the fight against vice.

Pastor A. T. Cinnamond, First Church, Kosciusko, is this week assisting Pastor J. R. G. Hewlett in a meeting with the church at Pope. This is the seventh meeting brother Cinnamond has held with this good church, through the years. He covets your prayers.

The New York Bible Society gave a copy of the Gospel of John neatly bound, printed in French and English in parallel columns to every member of the crew of the new French ship Normandie when it landed in New York on June 3. There were 1,300 copies given away.

The Herald Post of Louisville, Ky., gives a full page of its Sunday magazine section to the life of Dr. J. R. Sampey, recently elected president of the Southern Baptist Convention. Several pictures of him and one of his wife are given.

We heard recently of a church Mississippi to which some Chinese living in the town went to attend worship. When these entered and found a seat the people already in the pew moved away. This happened twice and the Chinese went no more. How can we expect to save these people if we deliberately mistreat them when they come to church?

They told us that prohibition repeal would help the farmer. But the largest item of the farmers productive crop has been reduced ten per cent and more. Dairy products, the largest single source of income have fallen off heavily. The loss in one year was \$58,400,000 to the farmer alone, not to speak of others who handle his products. These facts are furnished by the Research Secretary of the Anti-Saloon League in Washington.

Last night, May 29, we closed a ten day meeting with the Calvary Baptist Church, Greenwood, where brother H. L. Byrd is pastor. God gave us 15 additions—12 of these were heads of families, the other three being children. Of course to receive heads of families means much to the church immediately, but to receive a child means a soul saved plus a life. Brother Byrd is certainly meeting the situation heroically. They are going to build a brick building, having something like 5,000 of the brick on the ground now. The people love Byrd, and it's mutual. If persistence, consecration and eternal work will win, they will have a new building. His people are 100% behind him. Brother Byrd's helpmate is certainly God's woman for the hour on that field. Praying blessings of heaven on them.—W. E. Farr.

There are differences of opinion throughout the country as to the propriety of political speeches over the radio and otherwise by Mr. Coughlin, a Roman Catholic priest, also a question as to the truth or wisdom of what he says. We have not heard or read sufficient of his addresses to know much about their soundness. But we see no reason why a man should be barred from discussing political problems because he is a Catholic priest. His ecclesiastical superiors may have something to say as to his right in that matter, but the outside world will listen to a man at least until they find out whether he says anything worth listening to. A man does not lose his citizenship by becoming a priest. The right to speak and to vote belongs to every individual. The danger is not in the freedom of the individual, but it is when the individual loses his freedom and must vote like his church or union or "bloc" tells him to vote.

Pastor J. H. Street began a meeting in Highland Church, Meridian, Sunday, assisted by Dr. B. Locke Davis of Gulfport.

Mr. J. H. Anderson of Knoxville is the new president of the Board of Trustees of the Louisville Seminary.

Central Mississippi Pastors' Conference meets in Jackson at First Church next Monday. The tenth at 9:30 a. m.

Eighteen thousand certificates have already been awarded those who have taken the new training school books. And 250,000 books have been distributed.

Secretary Auber J. Wilds deserves great credit for planning the program of the B. T. U. Convention. He knows the needs of our young people and there seemed to be nothing lacking to make the Convention help them to do their best work.

"I exhort therefore, first of all, that supplications, prayers and intercessions be made for all men; for kings and all that are in high place; that we lead a tranquil and quiet life in all godliness and gravity. This is good and acceptable in the sight of God our Savior, who would have all men be saved, and to come to the knowledge of the truth. For there is one God, one mediator also between God and men, himself man, Christ Jesus, who gave himself a ransom for all." Paul to Timothy. Here are several truths worth remembering: That social and political conditions may help or hinder the Christian life, and the work of evangelizing the world. Christians are interested in producing conditions which will help them to lead a tranquil and quiet life in all godliness and gravity. And they are concerned that these conditions shall not interfere in helping all men to be saved and to come to the knowledge of the truth. It is plain that in Paul's mind conditions in one part of the world make it harder or easier to evangelize other parts of the world. They are all bound up together. Our principal means for producing favorable conditions is to pray for rulers and people in high places. But what we are told to pray for, it is certainly proper to advocate by word of mouth and to work for. We may not be able to make the world safe for democracy. But we can make it favorable for propagating the gospel.

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SPURGEON'S YOUTHFUL MINISTRY  
By Rev. A. Cunningham-Burley  
Putney Central Church, London.

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Spurgeon as a boy preacher was the embodiment of audacity. His fearlessness knew no bounds. He was a hard hitter and went straight to the mark. He made the following refreshing confession to his congregation:

"Before I came to London, a man met me one Sunday in a dreadful rage. He vowed he would horse-whip me for bullying him from the pulpit. 'What have I said,' I asked. 'What have you said? You looked me in the face and said, 'What more can God do for you? Shall He give you a good wife? You have had one: You have killed her by bad treatment: You have just got another and you are likely to do the same by her.'"

"Well," I said, "did you kill your first wife by your bad treatment?" "They say so; but I was married on Saturday," said he. "Did you know it?"

"No, I did not, I assure you," I replied; "I have no knowledge whatever of your family matters and I am sure I wish you joy of your new wife." He cooled down a great deal; but I believe that I had struck the nail on the head that time—that he had killed his wife with his unkindness, and he scarcely liked to bring his new wife to the place of worship to be told of it. The cap fitted him; and if any cap fit you, I pray you wear it, for so far from shrinking from being personal I so assure you I try to be as personal as ever I can, for I long to see the word go home to every man's conscience, and convict him and make him tremble before God and confess his sin and forsake it."

## THE STEWARDSHIP OF IDEAS

By M. E. Dodd, President Southern Baptist Con.  
Memphis, Tenn., May 15, 1935

A truth, a fact, a remedy, a discovery which will help humanity deserves the widest possible public promotion. One who holds such a truth, remedy or discovery owes a stewardship obligation to give it to the world. If he selfishly withholds it, he might be justly charged with criminal neglect.

A doctor who discovers a remedy for the healing of some disease has an inescapable obligation to God, to himself, and to humanity to give that remedy to the world.

A scientist who makes a discovery of something that would be for the comfort and advancement of the people is culpable if he withholds it from them. Suppose Edison had refused to give his discovery of the incandescent lamp to the world?

Under the same law of life, Christians in general, and Baptists in particular, are under an imperative and inescapable obligation to give their discoveries and knowledge of spiritual truth to the whole world. This they should do, not as proselytists, but as propagandists. A proselytist seeks to pull the other fellow over to his side. A propagandist seeks to put the truth into the other fellow's mind and heart and then leave him to act upon it of his own accord.

Jesus was a propagandist. He was always sharing with others his experience with and His knowledge of His Heavenly Father. He was constantly telling others, not so much what they should do, but what they could do if they would only accept the truth as He saw it and understood it. He was persistently proclaiming to the people the unlimited possibilities of their personalities when once possessed of the divine dynamic from heaven.

And all that Jesus asked His disciples to do was to continue the propaganda when He was gone. "Go tell the lost sheep of the house of Israel" . . . "Go tell my disciples" . . . "Go tell the whole world." Go tell! Go tell! Go tell! was His ever recurring word.

The biggest business of Christians today is to tell the story of God's redeeming love, as it is revealed in His Son Jesus Christ, who was born of a virgin, who lived a divine life, who died a vicarious death, who arose from the dead, who ascended to God the Father, and now sits at His right hand to intercede for us, and who is coming again, without a sin offering, to complete that work of redemption. It is not our business to stop and question whether the program of propaganda will work. It is not our business to question the truth or the accuracy of it. It is not our business to argue or debate about it. It is our business to proclaim, to declare, to announce, to tell.

We might particularize many elements in this story of redeeming love which we should tell to the whole world, but I shall content myself with mentioning only a few of them.

ONE OF THE IDEAS WHICH CHRIST HAS DEPOSITED IN THESE EARTHEN VESSELS AND WHICH HE HAS COMMENDED TO OUR STEWARDSHIP IS THE VOLUNTARY, FREE-WILL PRINCIPLE IN RELIGION.

The world is in sore need of the application of this idea. Men and women are oppressed, coerced, conscripted, forced in matters of morals, conscience and religion in many parts of the world. Taxes are extorted from unwilling hands for the support of religious services in which the hearts of the people have no part. Unconscious infants without their knowledge or consent are subjected to religious ceremonies which have no vital meaning or spiritual effect. In some parts of the world girl babies are sold by their parents to the temple priests for purposes of prostitution in the name of religion.

We who possess the principle of the freedom of the soul, seeing such things throughout the

world, should bestir ourselves under our stewardship obligation to release this idea to the world in order that all people everywhere might come into their rightful inheritance of full freedom.

I could give many illustrations of the intelligent and spiritual hospitality which the people would give to this idea if they should only hear about it. I gathered many such stories in our tour around the world. I will give just one illustration.

During the week of our World Baptist Congress in Berlin some of us who were there as delegates attended the weekly luncheon meeting of the Berlin Rotary Club. The prominence and publicity which the German papers and the radio had given to the presence of these Baptists in Berlin from sixty nations of the world had started all sorts of questions among the German people as to who these Baptists were. One paper raised the question as to whether they were a new political party come to Germany for purposes of propaganda against the German government. This widespread publicity made the presence of Baptists at the Rotary Club luncheon quite prominent.

At the table where I sat there was on my left a prominent Berlin banker and on my right an American business man who had lived in Germany for a number of years. The German banker asked me many questions, and quite eagerly, concerning these Baptists. I was trying to tell him some of the elemental facts about them and something of their fundamental principle. Being a banker I figured the dollar mark would register quite vitally with him.

I told him that I had the honor to represent a convention of Baptists from the Southern part of the United States of America who have 25,000 churches and 4,000,000 members and who secure and spend \$40,000,000 a year on their work. That \$40,000,000 did register after so long a time. He asked me if I meant \$40,000. I told him, "No, \$40,000,000." He said, "Do you mean \$400,000?" I said, "No, \$40,000,000." He said, "Do you mean 40,000,000 Mexican dollars?" I said, "No, 40,000,000 good American dollars are raised and expended each year by Southern Baptists." With eyes wide open and great astonishment he asked, "How under heaven do you get the government to give you that much money?" It had not dawned upon me that he knew nothing of raising money for churches except by taxes. I was due him a stewardship obligation of an idea. Then I said, "Why, sir, the government does not pay a penny of this \$40,000,000. It is all given by the voluntary, freewill act of the people." He was more astonished than ever that such a thing was possible. I told him that we would not accept tax money from the government if they offered it to us, that we Baptists operated on the principle that if our religion is worth supporting people will voluntarily take care of it, and if it is not worth supporting we have no right to force the support of it by taxation. When that idea had once gripped his mind, he pounded the table with his fist and said, "That is the way it should be everywhere." I said, "That is the way it would be everywhere, if all people were Baptists."

The Reichbishop, Ludwig Muller, of the German State Church, gave a group of representatives from the World Baptist Congress, whom he invited to call upon him the assurance that there was no intention upon the part of the German government to bring any compulsion to bear upon the Baptists or other free churches in Germany in an effort to incorporate them into the German Reich-Kirche. He also intimated that the difficulties in the German State Church were problems for the German people alone. He was on sound, fundamental ground and was exactly right in both cases. If the government secures tax money for the support of any institution, church or otherwise, it has the right to direct the expenditure of that money. On the

other hand, if a church secures its support by the voluntary action of the people, then the government has no authority over that matter and no power over that church except in the case of seditious conduct.

The world could proclaim a year of jubilee of redemption and release if only it could once grasp the idea which we Baptists hold of freedom in matters of the soul and freewill action in matters of the worship of God.

(Continued on page 14)

## THIRTY YEARS SERVICE

(From Laurel Daily Leader, May 27)

Commemorating the thirtieth anniversary of the pastorate of Dr. L. G. Gates, D.D., the First Baptist Church here celebrated a special Homecoming Day Sunday, May 26, 1935, with all departments having the largest attendance in the history of the church. The "Leader for Thirty Years" was honored in every conceivable manner: messages from over the South, tokens of congratulations from his many friends and words of joy from all.

Almost choking with happiness, "Brother" Gates acknowledged messages from the other churches of the city, from the Calvary and First Baptist Churches in Jackson, from other churches and friends. One particular token was mentioned which was from the oldest living member of the congregation in the past, "A dear old friend, 93 years old, who now resides in Texas."

Special programs were had during the morning and evening hours. The pastor brought a message of great magnitude during the morning, using as his text, Exodus 17:12, the story of Moses' able assistants holding up the sign of the power of God during a battle against the Israelites.

An anniversary program was presented during the evening hour with the "Past," "Present" and "Future" of the church discussed most ably by Warner A. Beard, Jr., Mrs. Frankie Mae Welch and Dr. Gates. Mrs. L. C. Upshaw's beautifully presented devotional added a spirit of reverence to the program. Goode Montgomery, Sr., chairman of the board of deacons, presided during the service.

Appropriate music was furnished during both services by the church under the direction of Miss Lucy Hall Pack.

The large auditorium was packed during the two gracious periods of worship with members of the congregation, many former members, and a great number of visitors from other churches.

Two notable events of the day were recorded when the Sunday school department had an attendance of 700 and the B. T. U. had 200, to mark up the largest number to be present in the history of the church.

Go on Mr. Choate! Do something about it. There's plenty of reason. Mr. Choate warned the liquor advertisers that the good people were likely to rise up in their wrath and do something to them if they didn't slow down on trying to get women to drink. Well, the good people are mighty long suffering. Let us pray the prayer of David and Cromwell, "Let God arise, let his enemies be scattered."

"Quiet Talks with Eager Youth" is the title of a new volume by S. D. Gordon, whose "Quiet Talks" books have been sold around the world. It would be difficult to find a man who can better interpret the mind of Christ to the people of our generation. Of late years Dr. Gordon has been much in demand in conferences for young people, and they have heard him with gladness and profit. This book doubtless had its origin in the experiences of these conferences. He has been a popular speaker at Ridgecrest and at the Southwide B. T. U. Conventions. Those who want to get the cream of this teaching would do well to invest \$1.25 and get this book, and then pass it on. It is published by Revell and can be had of the Baptist Book Store.

# Editorials

## THINKING MISSIONS

We have heard a good deal for the past year or two about "Rethinking Missions," the implication being that we need to revise our ideas about missions and the methods of work. In a way this is too high a compliment for there is ground for fear that most of our people have not yet been even thinking missions.

We need to get back to the apostolic conception of the real mission of a Christian and of a church in the world. Of course we can repeat the commission and some can make a fairly good speech on it who do not turn a hand to save a soul. The Son of Man came to seek and to save that which was lost. As the Father hath sent me into the world, even so send I you. And then he charges them with the business of dealing with sin and securing its forgiveness.

It is true that in the commission given us in Mathew he not only tells them to make disciples and baptize but also to teach them to observe all things which he has commanded, that is instruct them to live like Christians. But today in much of what we call missionary work we put nine-tenths of the emphasis on the last part of the commission and a scant one-tenth on the first part of it. That is if we measure the emphasis by the relative amounts of money spent on each of these.

In the actual business of saving the lost our churches and our mission boards are spending mighty little money and mighty little effort. It is doubtful if we are in Mississippi (and we are probably not different from the rest), it is doubtful if we are spending as much mission money in preaching the gospel to the lost as we did twenty-five years ago. We are not even thinking about the lost.

Our mission boards have not for a long time taken any pains to look up needy fields and send men to them to preach the gospel. We do not take the initiative in seeking the lost. No mission fields are opened by the voluntary action of our boards. But they (it might be said we) are like the negro at a county fair who sticks his head through a sheet and makes a business of dodging the balls that are thrown at him. That is we meet and hear appeals from this place and that for appropriations and dodge most of them.

Somebody says, "We have to, because we haven't got the money." Maybe we would get the money if we ventured on a missionary program. When did you even know of a board hunting a place to preach the gospel? And as for that matter how often do you hear of a church that is opening up a mission station in a neglected field. On the contrary, more of them are opened in opposition to the wishes of the churches and of their pastors who are afraid they will lose a contributing member.

Maybe boards are not intended to look up needy fields. Maybe they are merely to administer the funds which are entrusted to them. But somebody ought to be thinking missions. Somebody ought to have compassion on the lost. Somebody ought to go out after the people who have forgotten God and are living in sin. Somebody will have to sacrifice and suffer that men may be saved. Missions never was an easy job. The greatest missionary in history said, "I now rejoice in my sufferings for you and fill up that which is lacking of the afflictions of Christ in my flesh for his body's sake."

But we are too busy in our churches trying to meet expenses and trying to get up steam to make the machine go. Where is the man today who like the Master is "going about doing good." We see a good many going about looking for a job. "Pray ye the Lord of the harvest that he will thrust forth laborers." And they will have to be thrust forth, pushed out, even as Jesus was thrust forth of the Spirit.

## NORTHERN BAPTISTS AND SOCIAL ACTION

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The Northern Baptist Convention at its meeting last year in Rochester appointed a "Commission on Christian Social Action" with instructions to study the field and report this year at Colorado Springs (June 20-25), and that their report was to be published in the religious press at least thirty days before the meeting of the Convention. This report was published in the Watchman-Examiner of May 16, a lengthy document of considerable interest, containing much that is good and some things which seem to us not so good.

The commission seeks to guard against two possible dangers in this work. First, they insist that social service must not take the place of preaching repentance and faith to every man, and must not minimize the value of the evangelistic and personal message to men. Second, they insist that the work of this commission must not ally itself with partisan politics and must not in any way lessen our emphasis upon the necessity of real separation of church and state. But they believe that while state and church must be kept separate and work separately, they have much in common in the tasks to be performed and the objectives to be attained.

The report of the commission calls attention to the danger of the state's violating the consciences of people, particularly in the matter of requiring military service of people who oppose war on grounds of conscience. Much attention is given to this matter of preserving freedom, and protesting against war as un-Christian. Suggestions and recommendations are made as to how the consciences of our people are to be made articulate in this matter.

Attention is given to the effort to make the principles of Christianity dominant in our economic and industrial relationships. The committee is conservative and does not recommend the elimination of the profit motive in industry, but its subordination to the service motive. While acknowledging the indebtedness to many in big business for their support of Christian institutions the commission says the "acceptance of benevolence must not be permitted to interfere with primary concern for social justice."

According to the Commission the primary part of the denomination in all these matters must be educational, calling attention to conditions and suggesting ways of improvement.

Considerable space is given to "Rural Life and Rural Churches." Here the Commission goes into details in showing conditions of farmers and suggesting ways to help. Some of them will provoke controversy. For example the suggestion about eliminating or forbidding the organization of Baptist churches in "over-churched" communities. "Controlled production" seems to be borrowed from the AAA and carried over into religion. Controversial ground is reached also in discussing social action on mission fields, where the language is not always explicit, for example where it is suggested that Baptist mission boards join other religious forces of the world in helping to meet those evils which appear to threaten civilization.

We have not covered the whole of this report, but have given this much in order to show that in this field of social service we would do well to proceed with caution, and should give earnest consideration to determining what we may do to help a world which is reeling with self-intoxication.

—BR—

Dr. R. M. Inlow becomes pastor of Centenary Church, Oklahoma City.

In the four months pastorate of W. L. Cooper at Southside church, Montgomery, Ala., there have been fifty-two additions to the church.

In Mississippi the amount spent annually for educating each white child in school is \$43.34. The amount spent for each colored child is only \$5.45. Are the white children so dumb as these figures indicate?—J. W. Cammack.

Mrs. M. K. Spragins reports with gratitude that this spring marks the greatest average attendance ever attained by the Clarksdale Sunday school.

After a successful pastorate of nearly ten years, Pastor Wister Hamilton, Jr., resigns at Napoleon Avenue Church, New Orleans, to take the chair of church history in the Baptist Bible Institute, in the same city. A pulpit committee has been appointed with Dr. L. J. Bristow as chairman.

Dr. A. A. Kitchens, head of the Department of Spanish and French in Mississippi College, left with his family this week to spend the summer in the University of Colorado at Boulder, doing special work in his department. He means to be at his best and make his department second to none of its kind.

We have just received a highly prized volume from Revell the publisher, a copy of "Epochs in the Life of the Apostle John." It is a companion volume to Epochs in the Life of Paul, and the one on Peter, all by Dr. A. T. Robertson, the great Bible expositor who passed away a few months ago. Here are presented the crucial experiences and the outstanding work of the great apostle. It is good to have this interpretation of John and his messages to the world as the last contribution of Dr. Robertson to Bible study. All who read his earlier work will want this one, and those who have not will need to get it for their enrichment.

The Collins Baptist Church has just concluded a very gracious revival. The pastor, R. Houston Smith, preached. The music was furnished by local talent under the direction of Mr. Clyde Reynolds, formerly of the Moody Bible Institute. The services were held for just one week. Great crowds attended and marvelous interest was shown. As to visible results there were 31 additions. The church has taken on new life and there is a decided upward trend.

The pastor, brother J. H. Kyzar, preached and the writer assisted with the singing during the two weeks meeting which closed May 12 with the Drew Baptist Church. J. H. Kyzar is a splendid young man, a good preacher and a wise pastor. He and Mrs. Kyzar are greatly loved by the people. The work of the Holy Spirit was in evidence from the very beginning of the meeting as well as after the meeting. Christians turned from their worldliness. There were sixteen added to the church most of them for baptism. May the Father continue to bless this fine church and talented pastor.—Joe Canzoneri.

"Good Manners" is a new book on a matter that is much needed. It is written by Beth Bailey McLean, M. S., formerly a teacher in Iowa State College. It is intended primarily for boys and girls, but will do older folks good too. It is not intended for "high society," but is full of good suggestions about the proper conduct in all relationships, from the home on out. It recognizes that politeness is the outgrowth of consideration for others, of unselfishness and kindness. But wellmeaning people need to know the proper thing and way to do. This book will help. It is good for hosts and guests, for social engagements, letter writing, dress, etc., etc. It is published by The Manual Arts Press of Peoria, Ill., and sells for \$1.00.

Young pastors and some of more mature experience will welcome a book that shows how to carry on an educational program in their churches. As methods have changed in this matter it behooves us all to watch for and utilize any ideas that others have found practical and valuable. A new book from the Judson Press is just now available, written by Henry G. Weston Smith, under the title "The Pastor at Work in Christian Education." Such subjects are included as "Organization," "Engendering the Spirit of Education," "The Director," "Departmental Superintendents," "Growing Leaders," "Equipment," "The Pastor's Place," etc. The book sells for \$1.00, and can be had of "The Baptist Book Store," Jackson.

## Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

### OUR INVESTMENTS

Some brethren object to the terms "Debt Campaign." It might be better to term it "Investment Campaign," for we have really as a denomination made investments, and we have practically all for which we are paying and propose to pay.

The Education Commission in its session last Friday decided:

1. The financial objective of \$100,000.00 for the campaign which is to begin September 1st and continue through October. It was thought best not to run later than the last of October in order not to interfere with the Every Member Canvass for the Cooperative Program.

2. The purpose for which this sum of \$100,000.00 is needed are as follows:

Maturing bonds for 1935	\$27,000.00
Interest on bonds (approximately)	32,000.00
Interest on \$10,000.00 in Hattiesburg	
Banks	700.00
Interest for two years due on \$10,000.00 due Blue Mountain	1,200.00
Estimated interest to be due Mississippi College and Blue Mountain College at the rate of 3% on past due indebtedness (due to the fact that these two colleges did not receive their allotment)	4,000.00
Notes at Citizens Bank and First National Bank of Hattiesburg	10,000.00
Supplement to Blue Mountain College and Mississippi Woman's College for the current year	20,000.00
Expenses of the campaign	5,100.00

3. The Corresponding Secretary of the State Mission Board was made General Chairman of the campaign, and the State Board offices the headquarters for the campaign.

4. Twenty or more laymen and preachers are to be selected who will have charge of several associations.

5. The General Chairman is authorized to employ up to ten men for full-time to do general field and collection work. These men are to be used by the General Chairman and the district men in charge of the associations.

6. The funds raised will be distributed to the various interests named above on the ratio that the interest of each bears to the amount actually raised after the expenses of the campaign have been deducted.

7. This \$100,000.00 will be apportioned to the district associations on the basis of what each gave last year to all denominational causes.

8. In addition to seeking \$100.00 gifts, there will also be a campaign for eight thousand \$10.00 contributors with the hope that these may become continuous contributors until the indebtedness shall have been paid off. Eight thousand units of \$10.00 each will pay the full amount of the indebtedness.

Additional information will be given from time to time. The organization has not been completed, but will be as rapidly as possible.

Dr. J. S. Dill of Greenville, S. C., says he recently celebrated his thirty-ninth anniversary of his fortieth birthday, by which we understand that time has stood still with him for 39 years, that is since he was 40.

In an appeal to preachers which we expect to publish next week Dr. J. R. Sampey calls on all his old students to read with him in the coming year the fortieth to sixty-sixth chapters of Isaiah ten times and the Epistle to the Ephesians forty times. It will be good for all our people to follow him in this.

## LET'S GO

By A. L. Goodrich, Circulation Manager

### DO UNTO OTHERS . . .

Pastors are constantly calling on their own members as well as state workers for various forms of service and cooperation.

Three months ago we asked and have continued to ask the 500 pastors of the state to send us the names and addresses of their deacons. And to date we have been swamped under and overwhelmed with the huge total of 25 responses.

Do unto others . . .

### How Sturgis Scored

Though beset by illness and unable to personally see each member of his church, Dr. D. L. Sturgis used a plan that has yet to fail anywhere, anytime.

He made a list of the heads of families in his church. This list was divided into four parts. Four committees of two people each, chosen for their aptness for the work were appointed to canvass those on their list. DID IT WORK? Even though we had secured several new subscriptions there a month ago, the report of the four committees showed a 100% increase in the subscription list at Indianola.

What Dr. Sturgis did others can and SHOULD DO.

Is there a pastor who feels he cannot take the time to canvass his own congregation? (There probably isn't). Try Sturgis' plan. For now you are without excuse.

### Makes Task Easier

In the very near future my wife and I hope to have some subscriptions for you. IF ALL BAPTISTS WOULD READ THE STATE PAPER WE PASTORS WOULD HAVE AN EASIER TIME.

The Record grows better all the time. I do not think I could preach without the inspiration and information that its weekly visit to our home brings.

Yours prayerfully,

H. J. Rushing.

### How To Live Many Years

Uncle Sam Harper of Bassfield is 97 years old and is a regular reader and subscriber to the Record. Uncle Sam is the oldest person in that section and has been a faithful member of Bassfield church for many years.

### Going Places

#### Water Valley:

The Record representative wishes to express his appreciation of the kindness shown by the good people of Water Valley and their good pastor, Dr. J. M. Metts. Few have given a more cordial welcome or shown greater interest in their OWN Baptist paper. A fine spirit exists there and though Dr. Metts has been somewhat on the shelf for some weeks, the people are standing loyally by him and many expressions of love for pastor by people were heard.

#### Indianola:

On last Sunday we were privileged to speak for Dr. D. L. Sturgis and to his good people at Indianola.

Dr. Sturgis is beloved by all of Indianola and had prepared in a fine way for our coming as was evidenced by the 15 new subscriptions and 2 renewals handed us.

Especially fine is the young people's work being done there. We have seen no finer or larger group of young folks anywhere than we saw in the B. T. U. service.

Dr. Sturgis was away combining a trip among home folks in Tennessee and a visit to a Memphis clinic.

The most capable pastor's assistant is none other than Mrs. Sturgis.

We shall long remember the delightful hospitality of the pastor's home.

### Sardis.

No more spiritual church is to be found than that shepherded by Pastor Silas Cooper at Sardis. A fine prayer meeting crowd was on hand and a church full on Thursday attested to the good work of Pastor Cooper. Three of the traveling troupe were most delightfully entertained in the pastor's home. As everywhere else, the people were glad to have an opportunity of getting their OWN Baptist paper. Most of those subscribing came from other churches, as some months ago Pastor Cooper secured more than enough subscribers to entitle Sardis to the club rate.

### Coldwater.

Pastor Grafton boasts of living in a town where they boil eggs in cold water. We didn't try it, but we do know that no finer hospitality is dispensed anywhere than that showered upon us by brother M. S. Dougherty and wife. Many fine words of appreciation were heard concerning the love of the people there for their pastor. Quite a number were glad to get their names on the subscription list of their OWN Baptist paper.

### A REQUEST AND A CHALLENGE

By President John R. Sampey

I have found the frequent reading of the same book of Scripture very helpful. For the past fifteen years I have chosen one or more books of the New Testament as the basis of my sermons in evangelistic meetings. I request the people to read with me from day to day the chapters that I wish to expound, and I usually read the entire book through every day. It is a refreshing experience to let the stream of God's Word flow into our minds and hearts until they are filled to overflowing with the divine message. Then we can preach with both compassion and courage.

My mind turns to two great books of Scripture as I think of our need of revival in all our churches. The first is the Book of Comfort in the roll of Isaiah, beginning with the fortieth chapter and ending with the sixty-sixth. These twenty-seven chapters have been aptly called the Gospel in the Old Testament. The second book to which my mind turns is the Epistle to the Ephesians, which exalts Christ's church and reveals the Plan of the Ages.

What then is my request? I invite Southern Baptists to read with me Isaiah 40-66 ten times before the meeting of the Convention in Saint Louis on May 20, 1936. I invite them to read with me the letter to the Ephesians forty times before May 20, 1936. Let us saturate our minds and hearts with the thoughts about God and the suffering Servant in Isaiah and the thoughts of Christ and the church in Ephesians.

What is my challenge? I dare my former students in Hebrew to read with me in the original at least one time, the last twenty-seven chapters of Isaiah prior to the next meeting of the Convention, and I challenge the former pupils of Doctor A. T. Robertson to read with me in Greek at least four times Paul's Epistle to the Ephesians.

Do not let my request interfere with any other plan of Bible reading you may be using. As we say about the Baptist Hundred Thousand Club, this is to be "over and above."

May the Spirit of God warm our hearts and refresh our spirits as we read together.

Rev. W. C. Latimore died recently at his home in Dallas, Texas. Those who can look back over forty-five years will remember him as a pastor in Mississippi and son of S. S. Latimore, one of the pioneer preachers of Mississippi of two generations ago.

## STATE B. T. U. CONVENTION

And thou Clinton, art thou least among the cities of Judah? This classic burrough had to stretch itself to take in a state convention. Of course Mississippi College and Hillman College bore the larger part, for the dormitories and dining halls were thrown open for people who came from the ends of the state to this festal occasion for our young people. And young people they are. Some older heads are doing the talking and the directing, or a good part of it. But if you face the congregation you will see the bloom of youth, not only the drug store variety, but the genuine article of youth. Young, pulsing life is here, and they are asking and answering questions. They want to know and they want to do.

There was a good congregation as Mr. W. G. Mize sounded the first note, and they kept coming, for some of them had driven a long way to get to the opening on Wednesday evening. Before the program had gotten far the big auditorium of the Clinton church was well filled. They sang and prayed. Mr. Mize knows how and they followed him through a good music program. The scripture lesson was read reverently by Mr. D. M. Nelson, Jr., and he led in prayer.

The president, Rev. W. L. Meadows of Quitman, made the presidential address. His subject was "Magnifying the Church," which is this year's motto of the B. T. U. The local committee had put up over the platform an electric display which gave the B. T. U. colors, the subject and the scripture passage, "Christ loved the church and gave himself for it." The address showed that the church could be magnified in three ways: by enlightenment, by enlistment and by evangelism. This was the keynote address for the Convention.

After a solo on the trombone, and one by Mr. Mize, "Jesus thou are standing," Dr. J. B. Lawrence was introduced as the speaker for the evening. He is now Secretary of the Home Mission Board in Atlanta, but is affectionately remembered as Mississippi's State Mission Secretary. Dr. Lawrence referred to his entrance into Mississippi College forty-five years ago, his finishing in 1899 and his interest in and affection for everything in Mississippi. He talked about "The Mission of the Church," basing it on Acts 1:8, "Ye shall be my witnesses" and Rev. 3:8, "I have set before you an open door." About the first passage of scripture he said it gives us (1) The equipment, "Ye shall receive power when the Holy Ghost is come upon you," (2) The Task, "Ye shall be my witnesses," and (3) The Field, "Jerusalem, Judea and the uttermost parts." He spoke also of what God does for us, in us and through us. He said Baptists must have been a witnessing people, judging from the results of God's work through them. He showed how Southern Baptists began at Augusta, Ga., by organizing the convention in 1845 when there were about 425,000 white and colored Baptists in the South, and now there are 8,000,000. He showed the part that the Home Board had had in this work, having baptized hundreds of thousands and organized thousands of churches. And he said the need and the challenge were as great today as ever.

After announcements the congregation joined Dr. B. H. Lovelace in the closing prayer.

## Thursday Morning

One is impressed with the greater number of young women as compared with young men in the meeting. After the song service led by Mr. Mize the scripture was read and prayer led by Miss Lassiter of Clinton. President Meadows presented Secy. A. J. Wilds who made announcements for the day's work.

Here there was a stirring in the tops of the mulberry trees for the large crowd broke up into sectional meetings for laboratory or demonstration work. No one reporter could attend more than one of these, so we found ourselves in the adult group with Secretary Lambdin in charge. This group made a good congregation. The first

demonstration was a dramatic production by a group of Mississippi College students who showed how they do the work in the Christianity department of the college. In the discussion which followed it was manifest that the B. T. U. has a highly developed technique, which requires experts and trained leaders for the development of young people today, absolutely unknown to a generation ago.

Now come together all the sections for a worship period led by Mr. Mize, and for the addresses whose purpose is inspirational. All alike seem interested in this part of the program which the average person can participate in and enjoy without the help of experts.

Mr. Wilds is in charge. He says nobody on the program has failed us or will fail to appear. That is the right kind of 100%. There are no second choices on the program. The delegations stood by districts. There were representatives from every district except the one in the northeastern part of the state. There was a total of 263.

Mr. Lambdin here gave a demonstration of the monthly meeting of the Executive Council composed of the officers in any local union. These showed how the business is conducted so that all might see how this business should be conducted.

Miss Lucy Carleton Wilds, the new Assistant Secretary of the State B. T. U., was introduced and spoke on "Magnifying the Spirit." She emphasized the necessity of complete consecration of giving up the life absolutely to the Lord Jesus. This means the complete consumption of all of self. Her talk had the virtue of luminous illustrations, which held attention, made clear her meaning and fixed the lesson in memory.

Dr. J. B. Lawrence spoke on "Saving the World by Christianizing America." He recalled the complementary work of Adoniram Judson and Luther Rice. The latter was used of God in the homeland to stir up and enlist our people. From him came the conception of Home Missions whose mission is to mobilize our forces for saving a lost world. "Repentance must be preached in all the world, beginning from Jerusalem." Jerusalem is to be a continuous source of missionary effort. The Homeland cannot be a source of supply for worldwide missions unless it is itself thoroughly Christianized. The missionary churches in Asia have passed out and ceased to be missionary agencies because they became spiritually corrupt and dead. Today Christianity is on trial in America: What kind of churches and Christians are we producing? What kind of civilization is Christianity making in America? Are we the most lawless nation in the world? Even in the city of Atlanta the mayor of the city flouts the laws of the state. This in a locality where there are more church members than anywhere else in the world. What sort of carrying power does religion in America give to the missionary enterprise?

There are 22 million people in our country who make no claim to be Christians. Sixty per cent of the people never go to church. We need a great evangelistic campaign here at home. Foreign missions can be done here in America, by evangelizing the stranger within our gates and sending them to their own people. If 4,000,000 Baptists in the South should give a tenth of their income there would be ample funds to support all our mission work and greatly enlarge it on every hand. This is not the only way to do mission work, but it is one way, and a way that is open to practically all of our people. There are 22 languages spoken by foreigners in this country, as many as are mentioned at Pentecost. They should be made vehicles of the gospel. Dr. Lawrence gave an example of one young man converted in our mission in Cuba who went to Colombia, South America, and soon had a new mission started.

For fifty years we have worked in Italy and have no self supporting church. Italian Methodists, converted in America have gone back to Italy and have a self-supporting church.

## Thursday Evening

The afternoon was given to demonstration work which is of practical value to all who are engaged in this work. An ounce of example is often worth a pound of precept. The evening service began with "Zion Stands," after the tumult was quieted. Then the congregation joined heartily in "Savior, like a Shepherd lead us." Prayer was led by Rev. Jas. Sullivan. The scripture was read by Miss Ruth Ashley from the First Epistle of Peter. A Trombo solo, "My Jesus I love thee"; prayer led by Dr. B. H. Lovelace.

Rev. A. L. Goodrich, circulation manager of the Baptist Record, was given five minutes which he used to show the folks why everybody should read the Record.

Brookhaven B. T. U. gave a demonstration of promotion day under the direction of Mr. Kosanke. A scrole was used, electrically lighted, to impress the things for which the union stands while the organ played "I love thy kingdom," which was then sung by the class.

Mr. J. A. Lambdin spoke on "Magnifying His Church in Practical Service." We are qualified for service in the church by cultivating a sense of the importance of church service. The church is the greatest organization in the world. Christ died for it. We must train for church service. Show a willingness to serve. There must be endowment of power. Union members should be busy in the church services. We ought to walk our talk. We ought to magnify the church by our testimony to the lost.

Dr. R. B. Gunter spoke on Influence. He read the request of James and John for places at Jesus' right hand. They wanted the place that would give them influence. But place is not necessary. John the Baptist did not go to the people; they came to him. The one who had the greatest influence in the world was so poor that he had no place to lay his head. Jesus put the greatest influence in the hand of a servant. Influence would be secured by enduring suffering. Rewards and honors are proportioned to the service rendered. A bond slave has no will of his own, no time his own, no end to his service, no 8 hour law. He that would be greatest must be a slave to all men. Not to do what they wish but what they need. A servant is the true master. We must give the greatest service to the greatest number. A man increases his own influence as he increases the influence of Christ. We must not be concerned about our own reputation.

## Friday Morning

The best method of instruction is by demonstration, and the morning was largely given to this method of teaching. The young people not only took it in but they were the demonstrators in many cases and there was an opportunity for all to learn how the programs and business of the unions may be made helpful.

Brother Crittendon made announcement of the Baptist Assembly to be held at the Woman's College July 7-12. Announcement was also made of the plans of the Baptist Student Union to conduct evangelistic meetings in many Mississippi churches during the summer.

Dr. M. E. Dodd brought the special message of the morning on Magnifying Christ in the Church. A man must put the church before lodge or club or Sunday school class or anything. Eph. 3:21, Unto Him be glory through the church. The chief end of man is to glorify God and enjoy Him forever. The purpose of all creation. Every enterprise we foster ought to glorify God. The light must be put on the lampstand, which is the church. Divine origin, infilling and leadership. All other organizations are of men; the church is of God. The Spirit dwells in the church. And the Spirit is the leader. Its mission is to all men, and to the whole man. No other body has such a universal mission. The ministry of Christ can be fulfilled in the church and in that alone. Four ways to glorify God in the church by our person, our presence, our purses, our prayers. The present

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need of Christians today is the power that comes with the presence of the Spirit which will enable us to do as well as we know. There is on the average of only 30 per cent of the members present at any service. Only 3% of the church members are soul winners. A full attendance of the membership will solve all our problems.

We must magnify the Lord with our purses. The tithe is the Lord's and we can honor the Lord with our substance and with the first fruits of our increase. I never saw a stingy man who was spiritually minded; and vice versa. Spiritual blessings follow faithful giving.

Prayer is a necessary means of glorifying God. Pray for the pastor, the deacons, the church and all its departments of work. Pray the Lord of the harvest to send laborers.

#### Friday Afternoon

The devotional reading and prayer was by Miss James of Clinton. There was a "sword drill" by members of the unions of the First Church, Jackson. Also scripture quotations by the Junior union of Magee. When these were through a deacon sitting behind me asked, "Could you do that?" Now why ask embarrassing questions like that? The next number on the program was an address by Mrs. J. B. Lambdin on "Paying the Price." She made it plain that trained leaders and workers are not made without work and discipline.

#### Friday Evening

The devotional service was led by Dot M. Nelson, Jr. The Misses Thetford sang a beautiful duet. The Clinton B. T. U. put on a pageant showing dramatically the denominational program. All seven interests were pictured by young people in suitable attire. This was supervised by Prof. Chester Swor.

The newly elected officers are Prof. Chester Swor president, Rev. W. E. Hellen vice president, and Mrs. H. L. Martin secretary.

Mr. W. F. Grice of Clarksdale spoke on Magnifying the church through the denominational program. This is a young man whose services are bound to be effective in the years to come. Rev. C. O. Estes of Martin by use of a handsaw and a violin bow rendered "The Old Rugged Cross." Mr. Mize and Rev. W. L. Compere sang a duet.

By the time Dr. Dodd began his address on "Girdling the Globe with the Gospel," the house seemed to be crowded, seeming to show that the program was "good to the last drop." Dr. Dodd said we are to magnify our mission as a church. In this field we have no competition. Our business is to see that the gospel of Christ is preached around the world. In describing his recent missionary trip around the world Dr. Dodd showed how it was all providentially arranged and financed. In a few minutes he recalled all the places touched, starting and ending with Shreveport. And then in an address which held the congregation in its grip for more than an hour he described the places where he preached, people being converted in all of them, how he baptized in the Ganges River, how the gospel is making the world over. He said the leaders in the Chinese government, legislature and army are Christians. In Yuan Kai Shek's army no gambling, no drinking, no bad women and no smoking are allowed. Ninety per cent of the laws are based on Christian principles. They are making a successful fight against communism.

Dr. Dodd said he did not find a missionary anywhere who was in sympathy with the ideas of the men who wrote "Rethinking Missions." They call the so called "fact finding committee," the "fault finding committee." He told of a great hotel in Shanghai owned and operated by two Chinese Christians who determined that their business should be distinctly Christian, excluding all immorality. They now own and successfully operate a chain of hotels.

The closing service of the B. T. U. Convention was an early morning prayer meeting Sat-

urday soon after sunrise. These people went on their way rejoicing and the people remaining were happy over the good meeting.

#### PASTORS, ATTENTION!

In the announcement of brother J. E. Byrd, in last week's Record, concerning the Mississippi Baptist Assembly, we find this statement: "Mississippi Woman's College will entertain, free of charge, all pastors who attend." This is a genuine and liberal offer made by a whole-hearted people; but, for one, I am reluctant to accept it. My churches pay me a reasonable salary and allow me (and I suspect, expect me) to attend denominational meetings for my own development and for the added information I can bring back to them. Were I to attend, my salary would go on just the same and a little later I shall be permitted to go out into evangelistic meetings where I shall receive both entertainment and remuneration.

On the other hand there are hard workers in my churches who render service in the different departments of our church life without compensation. Many of them receive small wages where they earn their living and the wages of some would stop were they to stop to attend the assembly. Such workers would become more efficient, by the new ideas and the larger vision gathered by attendance on the assembly. Might it not mean more for the Kingdom if each pastor, attending at his own expense, be allowed the privilege of selecting one consecrated worker from his field, who would not otherwise be able to attend, to become the beneficiary of the hospitality of the college?

But somebody may say, "You work for the college, don't you? Yes, my efforts may not make much showing on my field, but I seek to do my best for the college and for every other denominational institution.

I feel that that is one of the things for which I receive my salary. As a pastor, I deem it my duty to sell every cause for which our denomination stands, to the people with whom I labor; and, in as far as I fail in that matter, I am failing to earn my salary.

Were I to accept pay for getting a young man or young woman on my field to attend one of our denominational colleges, I feel that I would be receiving pay twice for the same service. I have received books offered by the Baptist Record in connection with subscriptions for the paper and I have given my people the benefit of special discounts offered by the paper; but I do not recall ever accepting for myself any commission for subscriptions secured on my field.

That is another thing I feel is included in the task I assume as pastor of my people.

Now, brother pastors, you all may agree with me in everything I have said and feel that I should be ashamed of myself for even thinking that any of you did not. If so, I shall be glad to be ashamed of myself for having such a thought.

Anyway, if you plan to attend the Assembly and are fearful of offending the college authorities by not accepting their hospitable offer, consider seriously the matter of doing unto one of the Sunday school or B. T. U. workers on your field as the college proposes to do unto you.

Some years ago, I received a postcard from a friend of mine and found on it a picture of a bald-headed man. I wondered why the friend would send such a picture when I had the original; but I looked down under that picture and found these words, "Caused by butting in." I am just living up to my reputation.

Yours in Christ,  
Bryan Simmons.

Evangelist T. C. Crume of Florence, Ky., has been in a good meeting with Pastor Shuman at Bloomfield, Ind. There were 18 professions of faith the first time an invitation was given. Dr. Shuman plans to enter the evangelistic field.

#### MEN'S CONFERENCE

The Bellevue Baptist Church of Memphis, the beautiful building in which this meeting was held, is a mile or more from most of the hotels and perhaps this fact militated a little against the attendance. One prominent pastor remarked that no one was likely to attend unless he was considerably interested. The large and attractive auditorium, however, was comfortably full at all of the three sessions.

The service of song, attended by Scripture reading and fervent prayer, created a warm spiritual atmosphere.

The two conferences, of an hour each, on the church and associational Brotherhoods, were thoroughly practical and elicited the deepest interest.

The addresses were delivered by men of affairs in business and professional circles; among these were successful business men, prominent lawyers, an eminent surgeon, a railroad president and three state secretaries who are laymen.

These men greatly impressed both laymen and pastors by their simple yet pungent statements of their devotion to the Kingdom; they urged us to "acknowledge the Lord in all our ways," to "give Him the preeminence in all things" and to "honor Him with the first fruits of our substance."

At the close of J. H. Anderson's remarks on "A Layman and His Money," he called for tithers and fully three hundred stood.

The secretary has had application for the manuscripts of three of the addresses.

One prominent lawyer on the program was unavoidably absent and his pastor discussed his topic in a most satisfactory manner.

One of our ablest pastors volunteered to say that he regarded the address of Dr. Gill on "The European Crisis and the Gospel" the greatest deliverance he heard while in Memphis. His address came last and afforded a fitting climax for the Conference.

Since returning to the office the following statements have been received:

A prominent business man writes, "I heard many say that this meeting was the high point of Convention week; I enjoyed it more than any other part."

A lawyer writes: "I want to tell you of my great benefit from attending the Brotherhood Conference; I shut up my law office and spent over \$20.00 primarily for the men's meeting."

A senator from one of the states had his interest so quickened that he went to his state secretary, after returning home, and said, "We must do more to enlist the men of our state."

A professor in one of our seminaries writes: "There is no group in our Convention that does more unselfish service for us all than the Baptist Brotherhood."

J. T. Henderson, General Secretary.

Pastor Fleming will have Dr. A. J. Dickinson of First Church, Mobile, with him in a meeting at Fifteenth Avenue Church, Meridian.

Pastor S. G. Pope, this season, has delivered two commencement sermons and two baccalaureate addresses. Recently there have been two professions of faith on his field. School trucks are doing effective work, bringing people to church and Sunday school.

There has been an increasing amount of interest among our church folks, where I am privileged to be a laborer in God's vineyard here in southwest Mississippi. The church at Gillsburg has just elected Mrs. C. L. Stewart as Sunday school superintendent and Mr. Murray Tate as B. T. U. director. Our revival meeting will begin the second Sunday of July with brother Francis K. Horton of Liberty, Mississippi, preaching. The pastor with his newly wedded wife is now living in the parsonage at Gillsburg. The wife is the daughter of Mr. and Mrs. G. W. Waldrup of Quitman, Miss., and formerly a student of Mississippi Woman's College.—T. J. Delaughter.

# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.  
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.  
Corresponding Secretary—Miss Fannie Traylor  
Young People's Secty.—Miss Edwina Robinson  
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.  
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.  
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.  
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

### Topics for Discussion at District Meetings

Theme: "The Uplifted Banner."

Hymn: Flung Out the Banner.

Devotional: His Banner over me was love.  
Song of Solomon 2:4; Jno. 3:16; II Cor. 5:14; I Jno. 3:11; I Jno. 5:3; Jno. 21:15-17.

Prayer.

Hymn: Onward Christian Soldiers.

His Banner Uplifted in the District: District Chairman.

His Banner Exalted by Woman's Missionary Union: Miss Carrie U. Littlejohn.

Constrained By His Love: Personal Service.

His Command to Lift and Look: Mission Study Chairman.

"If You Love Me" . . . . Give: Stewardship Chairman.

Youth As Standard Bearers: Young People—under direction of Young People's Counselor.

Uplifting His Banner in Mississippi: Dr. A. F. Crittendon.

Hymn: Must Jesus Bear the Cross Alone.

Lifting the Banner Higher: State Worker.

—O—

There isn't any work done by the Woman's Missionary Union, more appreciated or more appealing to the hearts of our women, than that of our Margaret Fund. Out of a number of graduates this year the following are volunteers for definite service: Helen Dozier, Jackson Lowe, William Medling, Bryson Tipton, Elizabeth Ray, Robert and John Gordon Mein.

Helen Dozier is the only one the Foreign Mission Board is sending this year.

—O—

See that your associational chairman gets this:  
**Margaret Fund Associational Chairman**

Many requests have come for some definite duties outlined for Margaret Fund associational chairmen, so that the work may be more uniform. This is the reason for the following suggested plan. Any chairman should bear in mind the purpose of the Margaret Fund. Its aim and purposes are to express love for our missionaries and to show our appreciation of their services for our Master by striving to assist them with the higher education of their children.

1. An associational chairman should study the history of the Margaret Fund and should be able at any time to tell of its services and blessings.

2. An associational chairman receives from state chairman an assignment of a student or students that her association is asked to "mother."

3. She is mindful of her great task as a substitute "mother" and with a sympathetic, understanding heart views with love and patience her charge, so far away from parents, remembering they are real boys and girls.

4. The associational chairman gets in touch with assigned students either by letter or visit, learns of the student's life, who are his or her parents, the birthday and how best she can assist the student.

5. She asks each local society to appoint a Margaret Fund Chairman and she sends to this chairman all information, asks that a certain month their society would especially pray for and bless this student.

6. She asks that each local chairman have a special program on the Margaret Fund once a year. At this program an offering might be taken for the cause.

7. All gifts and boxes to be sent directly to the student. This is to be reported to her.

## Young People's Column

—O—

### FOCUS OBSERVANCE

The Y. W. A.'s of Sunflower observed Focus week in May with following:

Mother and daughter party; took part on Mother's Day program at S. S.; sent flowers to all older mothers in town; met with Sunbeams for their May meeting and relieved Sunbeam Counselor; sent gifts to the four orphans at the Baptist Home in Jackson who are graduating this year; did a personal service deed for a child; had special prayer for Southern Baptist Convention, and held a mission study class.

—Mrs. C. K. Holland.

—O—

Dear Miss Robinson:

The Y. W. A.'s of Magnolia feel that they had a successful Focus Week.

Wednesday night we took charge of prayer meeting. The program was taken from our Window and was effectively given. The program was about the hospital work.

Friday night we had a mother and daughter reception in the home of Mrs. Mollie Mitchell. This was quite a formal get-together for all of our mothers but they really enjoyed it. We closed the program by each giving to her mother some little gift.

Pearl Ott, Secretary.

—O—

### Interesting Mission Study

Dear Miss Robinson:

My R. A.'s had mission study yesterday and I'm sending you their names.

We have been thinking, talking and studying Japan for two months, using Friends in Nippon and Japanese Here and There as text books, then yesterday, I had the eleven with our Young People's Director in my home for the class. At 1:30 they assembled in a room that was very Japanese, and they had tea and small cakes. Then with a map, "The Word of God Increased," a scrapbook from old copies of Home and Foreign Fields, Little Pictures from Japan from Book-House; Stoddard and New Home and Foreign Fields, we started off by everybody learning, "And I, if I be lifted up in Japan will draw all men unto me." Then we studied Japan, all taking part. Topics for discussion had been assigned before so these were all ready. One boy's assignment was to lead in Japanese games, and three were played. We made a miniature Japanese garden, using such things as we had—it was in a big flat pan and we had a river, mountains, castle, umbrella, folks, flowers and trees. We took a picture of the class.

Mrs. E. F. Mullen, Counselor.

8. All scholarship money is to be sent to the state Margaret Fund chairman or treasurer of state, according to state policy.

9. She asks that all reports of any work be sent to associational chairman and she is turn sends to her divisional chairman.

10. She keeps file of Margaret Fund ROYAL SERVICE pages, so she may learn of the work from all angles.

11. She stresses the importance of the work at her associational meeting.

12. She and her local chairman band themselves to pray earnestly for these students and their parents, asking for protection from harm and evil, that the students may be strong in hour of temptation and that they may be led of God into definite joyous service for Him.

—O—

### "Tribute To Our Pastor"

May the 26th, was a red letter day in the history of the First Baptist Church of Laurel, as it commemorated the anniversary of thirty years of service as pastor, Dr. L. G. Gates.

We the W. M. U. feel deeply grateful to the Maker of all good and perfect gifts, for the gift of a faithful pastor who has given the spiritual vision, high ideals and tender faith and courage.

We wish to acknowledge our appreciation of his leadership through the years and to publicly renew our pledge of loyalty and cooperation.

Dr. Gates received numerous and beautiful expressions on that day from all walks of life and from all over the state. The W. M. U. contributed their gift in a beautiful basket of flowers with this tribute:

Dear Pastor:

Adown the lanes of memory bloom the deeds of yesteryear,

Today they bloom afresh, they gladly reappear, Although, 'tis just a small reminder, that we are thinking of you.

Just the flowers, but each petal each leaf is full of love that towers too.

Their perfume is not so sweet as the memories of deeds and words along the way,

But it is a symbol of what you have meant to us each day.

For we're thinking "It takes a heap of living" a heap of loving and a heap of giving,

A heap of advising and condoling, a heap of steadfast consoling;

A heap of prayers and sermons through the years,

A heap of smiles, a heap of laughter and a heap of tears,

To make a pastor that is worthwhile, one who guides and bravely stands;

Foursquare and true, we know of just the one, our pastor is the man.

So the years are sanctified, thirty of them tier on tier,

May there be thirty more and may you grow year by year,

In grace and living, living all along the way, May all the joys be added unto you four-fold day by day.

This is the prayer of the W. M. U. for you that it be thus,

For we appreciate, honor, treasure and revere just what you've meant to us.

—The Woman's Missionary Union.

—BR—

Dawson King, formerly missionary to China, becomes pastor at Gallatin, Tenn.

We take this opportunity to thank those who send in the reports of the Sunday school and B. T. U. attendance and other news items. These provoke others to good work.

The Executive Committee of the Citizens Temperance Union of Mississippi met in the Baptist Record office Thursday the sixth. More about this next week.

# The Baptist Record

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P. I. LIPSEY, Editor

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for a change. If you do not send in your  
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## East Mississippi Department

By R. L. BRELAND

### Rev. J. T. Sargent Is Dead

Wednesday night, May 22, Rev.  
J. T. Sargent departed this life at  
his home at Derma, Calhoun Coun-  
ty. He was 80 years old and had  
been a Baptist preacher for more  
than half a century. He had served  
many churches as pastor in Choc-  
taw, Webster and Calhoun Counties  
during his long ministry. In his  
early ministry he was a very suc-  
cessful preacher and did a great  
deal of good. Owing to poor health  
he has not been actively engaged  
for some years.

He is survived by his wife, Mrs.  
Agnes Sargent, and seven sons and  
five daughters. Funeral services  
were conducted by his pastor, Rev.  
Roy M. Lewis, at the Derma Bap-  
tist Church of which he was a mem-  
ber, assisted by Rev. R. B. Patter-  
son, of Calhoun City. His body was  
buried at Clarkson with Masonic  
honors. Thus another of our old  
veterans of the cross has laid his  
armor by to receive the crown on  
high. May the Father console his  
bereaved loved ones.

—o—

Rev. Theo. Whitfield is located at  
Pocahontas, Miss. He has time and  
is available for supply or revival  
service. He is one of our strong  
preachers and has held some of our  
best pastorates — McComb First,  
Gulfport First and others. Call 518-  
M, Jackson, if needing his service,  
or write him at Pocahontas, Miss.

A card from Dr. N. R. Stone, Me-  
ridian, notifies that he will be with  
us in the Neshoba County Associa-  
tional meeting at Coldwater Friday,  
June 7th. A splendid program is  
announced.

A card from Rev. O. R. Moseley,  
DeKalb, Miss., says: "This is to  
assure you of my delight in your  
plans to be with us in our meeting  
at West Kemper the third week in  
July. You do not know me but I  
know you quite well, and Clyde is  
a personal friend of mine." I re-

member brother Moseley when he  
was a student in Clarke College.

A letter from brother James A.  
Bryant, Tylertown, commends Bro.  
Edward Yarborough, of Tylertown,  
Miss., as director of music in re-  
vival meetings. He says of him: "He  
holds the degree in band music, he  
is a master at the piano, he has his  
own Xylophone and plays it won-  
derfully well . . . He is dignified,  
courteous, refined, and faithful."

I am reading the book, "The First  
Church," written by J. T. Mann, of  
Fitzgerald, Ga., 1904. It is a strong  
presentation of the New Testament  
church. One thing he says: "Christ  
is the founder of Baptist churches.  
He sent a Baptist preacher before  
His face to make ready the mater-  
ial. Christ took this material and  
organized it into a Baptist church.  
He said that this church should  
stand forever. The American Bap-  
tists are descendants from this  
Baptist church the material of which  
was made ready by John the Bap-  
tist, the first Baptist preacher." One  
would judge him to be a Bap-  
tist.

I notice that Rev. W. E. Farr has  
accepted the call to be pastor of  
Goodman Baptist Church and field.  
Brother Farr usually makes things  
come to pass for the glory of God  
wherever he goes. May the Lord  
bless him on this important field  
of labor.

DIED—Ethel Agnes, the twenty-  
months-old baby of Mr. and Mrs.  
Ben Reeves, of Pittsboro, Miss.,  
died after a brief illness May 25th.  
The body was buried in the Shiloh  
Baptist Church Cemetery, Calhoun  
County, the writer officiating. We  
deeply sympathize with the bereav-  
ed parents and little brother, Billie.

A card from Rev. B. F. Odom,  
Center, Miss., says: "I notice you  
have the first Sunday and week  
following in August for meeting.  
Will be glad to have you with me  
at Rocky Point (Leake County) at  
that time." Hope to be able to be  
with him.

Coffeeville has a CCC Camp in  
which 250 boys will soon be located.  
This is an added responsibility up-  
on the churches and people of the  
whole town. We feel sure that with  
that many boys together they will  
be more or less full of mischief,  
and will need the prayers and ser-  
vices of all. We ask the prayers of  
all good people that we may help  
them and that they shall not be of  
harm to our town. Opportunity  
spells responsibility. May the Lord  
help us to meet it.

Rapidly are the promises and  
prophecies of the Bible being full-  
filled. Law and order is no longer  
regarded as sacred. Sunday, the  
Lord's Day, is flagrantly desecrat-  
ed. Baseball, trap-shooting, fishing,  
beer selling, moving and just every-  
thing are carried on with no restric-  
tion by the officers of the law. If  
we understand Scripture at all we  
are close to the end of this age.  
May the Lord help us. Sin is fla-  
grant, bold and defiant.

—BR—

City Cousin: (As he shows his  
country cousin over his house) "See  
that picture there? It's hand-  
painted."

## A LETTER TO EVERY BAPTIST EVERYWHERE

Robt. E. Beddoe, Wuchow, China

—o—

One of the most interesting and  
touching true stories about the  
importance of letters was told us  
recently when we had the joy of  
entertaining Dr. C. A. Hayes in  
our home in Wuchow. For several  
decades this honored man has been  
serving Southern Baptists faithful-  
ly in South China. Dr. Hayes is a  
member of our mission, but gives  
his entire time to our Chinese Bap-  
tist hospital in Canton. He is a  
specialist of national reputation.  
Foreigners and Chinese flock to his  
office from all of South China and  
Hongkong. He is universally loved  
and respected.

One of our American consuls re-  
marked to me recently: "Dr. Char-  
les Arthur Hayes is, next to my  
own father, the nearest approach  
to a saint I have ever known." I  
thought that should such be said  
of me by a person in such position  
I would feel that my life had not  
been in vain.

Southern Baptist do not know  
much of Dr. Hayes. He is from  
California, but he is, in doctrine  
and sympathy, a true Southern Bap-  
tist. But, while he is comparatively  
unknown in our South, he is very  
well known by the Chinese. At the  
final roll call there will be multi-  
tudes to rise up and call him bless-  
ed.

Years ago Dr. Hayes, in the rush  
of his intense missionary work,  
failed to write his mother. For  
weeks he allowed the press of daily  
duties to prevent attention to this  
most important duty. Unknown to  
him she became very ill. One night  
—a short time before he was to re-  
turn on furlough—he had a vision  
in which he was impressed to  
write to his mother expressing his  
love and appreciation. He had writ-  
ten before, of course, but not ex-  
actly this kind of letter. So he told  
her some of the things that fond  
mothers want most to hear from  
their sons.

It so happened that this letter  
reached the mother shortly before  
her death. It also transpired that  
the son arrived at home three short  
days before the mother left for  
heaven. When Charles entered the  
room, he saw the frail form of the  
stricken loved one. She was clutch-  
ing in her withered hand the preci-  
ous letter from her boy. As she  
held the letter before her eyes she  
was whispering constantly, "I got  
the letter, I got the letter!"

As our dear friend related this  
incident my thoughts flashed back  
over the years recalling precious  
letters that brought hope and en-  
couragement. Then, with misty eyes  
and pounding heart, I thought of  
the letter God wrote me. Precious  
Book! How helpless we would be  
without its guiding light!

**GRAY'S OINTMENT**  
USED SINCE 1820—FOR

**BOILS**

Superficial Cuts and Burns and Minor  
Bruises. 25c at Drug Stores.

We simply cannot exist without  
daily help from God's letter. On  
the mission field it really becomes  
the staff of life. Without it we  
would falter and give up in despair.

It is also true that letters from  
home are necessary. If you could  
see your missionaries open a home  
mail, you would understand this.  
In the case of divided families  
home mail is so precious that it  
hurts. Furthermore your mission-  
aries grasp every word of encour-  
agement that comes through the  
mail. We have a hard battle. Often  
we feel alone and deserted. Then,  
when things look dark and hope-  
less, A LETTER COMES from  
some Christian friend in the home-  
land. Unless our positions were re-  
versed you could never understand  
the help and hope that a good letter  
can bring.

Here is a sentence from a fine  
letter from Mrs. Una Roberts Law-  
rence, recently received: "I want  
you to know you have many friends  
here who are praying for you and  
believing in you. We do not always  
take the time to tell you of our  
interest, but it is deep and sin-  
cere."

It so happened that this letter  
reached me at a time when I was  
unusually discouraged over un-  
solvable problems. It served to lift  
me up and above my problems. I  
thanked God for the thought that  
someone is praying for me!

If you know a missionary, write  
to him. If you do not know one  
personally, write to one anyway.  
You may serve to assist in a great  
victory.

—BR—

"Where have you been the last  
four years?"

"At college, taking medicine."

"And did you finally get well?"

—Ex.

—BR—

TO HIGH SCHOOL SENIORS

—o—

Hillman College is fortunate in  
being located at Clinton where the  
students have ideal social life and  
worthwhile contacts with many of  
our greatest denominational lead-  
ers, and where they can share all  
the opportunities of the state capi-  
tol without the distractions of the  
city. Hillman offers new homes for  
students and unusual advantages in  
music, business, and other subjects  
at rates that are lower than those  
of most other colleges for girls.  
Discriminating parents who want  
their daughters to have the best of  
care and training should investigate  
"Happy, Home-like, Hillman," Mis-  
sissippi's oldest college for girls.

M. P. L. Berry, President,  
Clinton, Miss.

**Do you lack PEP?**

Are you all in, tired and run down?

**WINTERSMITH'S  
TONIC**

Will rid you of

**MALARIA**

and build you up. Used for 65 years for Chills,  
Fever, Malaria and

**A General Tonic**

50c and \$1.00 At All Druggists

## Sunday School Lesson

Prepared by L. D. Posey

For June 9, 1935

Subject: The Holy Spirit.

Golden Text: As many as are led by the Spirit of God, these are the sons of God. Rom. 8:14.

Scripture: John 16:7-11; Rom. 8:10-17, 26-27.

Note: Under the words, "Holy Ghost," or "Holy Spirit," in any Bible concordance, collateral readings on the personality, office and work of the Holy Spirit may be easily located in both the Old and New Testaments. I would like to suggest that large use be made of that means of preparation for this most important Sunday school lesson.

### Introduction

We have for study in this lesson perhaps the most difficult doctrine to be found in all the Bible. Surely, it is one much less understood than any of the cardinal doctrines of revealed religion. One reason why it is so hard to grasp, is because it is so far removed from material things, and so far above the finite mind, that illustrations as helps are very few. For the reason just assigned, the teachers of the lower grades will perhaps be at a loss for material. I sincerely hope they may get some help from these notes. If one should, a card so stating it, would be very much appreciated by the writer.

In preparation for this lesson, by both teacher and pupil, one distinct work of the Holy Spirit may be invoked; namely, the ability given by Him to properly understand this Bible doctrine.

A doctrine of such importance as this one, cannot be adequately discussed in the limited space of one newspaper article, however capable the writer might be.

### The Lesson Studied

In the Old Testament, the predominant expression for the Third Person of the Trinity, is "Holy Spirit"; in the New Testament of the King James version, it is "Holy Ghost." It should be perfectly clear to all Bible readers, that both terms refer to the same Person, the same as "papa" and "father," both apply to the male parent. Unfortunately, the "Holy Roller" Christians do not so understand it.

To try to reach the correct understanding of the Bible teaching on this great subject, let me say first of all, taking the Bible as a whole, and speaking broadly of Deity, from creation to the birth of Jesus, we have what may be termed the dispensation of prominent activity in the world, and with the human race, of God the Father. From the birth of Jesus to His ascension, we have the dispensation of God the Son. From the day of Pentecost until Jesus shall come again, we have the dispensation of God the Holy Spirit. That does not mean that we have three Gods; but it does mean that we have a perfect Trinity of Persons in One Supreme

Being. I know but one thing that will approximate an illustration of this sublime truth, and that is man, who was created in the image of God. Each human being is distinctly a trinity of persons, though but one entity. There is his physical or material personality which differentiates him from all others of the race. Then there is his mental personality, which is entirely different from his material body, and which may be termed "spiritual" in content, for the reason that the mind cannot be seen by human eyes. That the physical and mental personality are not the same, is proven by the fact that some idiots have sound bodies; while some giant minds are housed in weak and emaciated human bodies. Finally, there is the spiritual personality, which is distinct from the other two, and which is eternal in duration. These three personalities are all found in one and the same being, making each human being a trinity.

Fortunately, there are three phases of prominence in the personality in each normal human being, which help to illustrate the three dispensations of Deity. From birth onward for several years, the main concern for each child is his physical growth and development. The next normal period, is concerned mainly with education, or mind training. Then last, but not least, the moral or spiritual has the ascendancy in every normal person. Thus it is that our own being, fashioned as we were after God, enables us to get in some measure an understanding of our greatest doctrinal truth.

### I. The Personality and Deity of the Holy Spirit.

With the foregoing facts in mind, let us hope that we are to some degree prepared to study the Personality and Deity of the Holy Spirit. At this point, let me suggest to the teachers of the lower grades, that they take the physical, mental and spiritual being of each pupil, as already given in these notes, to illustrate the meaning of the Trinity, and at the same time the Oneness of God, and from that point proceed to the Personality and Deity of the Holy Spirit.

That the Bible teaches the Personality of the Holy Spirit, is true from the language used. Jesus said, "I will pray the Father, and He shall give you another Comforter that He may abide with you." Jno. 14:16. "The Comforter whom the Father will send in my name, He shall teach you." John 14:26. When Jesus gave the Great Commission, He placed the Person of the Holy Spirit on an equality with Himself and His Father. "... baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." Mat. 28:19. Furthermore, we learn from Acts 9:16, and 19:1-6, that the Holy Spirit Himself did not validate baptism until it met the conditions of the Great Commission. This fact should teach some people a mighty lesson, and place the Personality of the Holy Spirit where it belongs.

Then the fact that the Holy Spirit may be lied to, as did Ananias and

his wife about the money and what they did with it, that they received from the sale of their property, Acts 5:1-6; that He may be grieved, Eph. 4:30; that He may be blasphemed, Mat. 12:31; and last, but not least, all the work done by the Holy Spirit, and which comes under another division of our study, teaches His Personality and Deity.

### II. The Office of the Holy Spirit.

Under this division of the subject, there is so much in the Bible, that a bare mention of a part of it is all that can be done here. First of all, He will convict men of sin, because they believe not on Jesus. He will glorify Jesus by taking things of Him, and showing them to His disciples, and in so doing, the Father will also be glorified.

It is the special prerogative of the Holy Spirit to take the gospel as it is preached under His direction, and make it effective in convicting sinners, making them realize their lost condition, imparting to them spiritual life and discernment whereby they may trust Jesus, at which time, He, the Holy Spirit, regenerates them, and they become children of God. That act is commonly termed the new birth. That it is beyond our comprehension, we must admit. But it is none the less glorious because we cannot understand it.

It is also His to call and qualify for the special work of the ministry, as we learn from Acts 13:1-3, and select the fields for our activity, as we learn from Paul's experience. Wonder how many pastorates are filled among Baptist these days, according to His direction?

Not only so, but He is our Comforter and Guide here, and also our Advocate with the Father, making "intercession for us with groanings which cannot be uttered." Rom. 8:26.

In conclusion, let me say that the Holy Spirit took up the work with the disciples, which Jesus laid down when He ascended to His Father to await the time when He will receive His kingdom, and return to establish it on earth. As long as the disciples let the Holy Spirit use them, they were equal to all the circumstances connected with the proclamation of the gospel. Our weakness today, lies in the fact, that we, in a large measure, have departed from the simple plan of the Great Commission.

### THE BAPTIST RECORD

I notice in last week's Record the following statement on which I will throw just a little light: "Rev. H. J. McCool, a farmer Mississippi preacher, has been pastor of Crowley Baptist Church at Crowley, La., for ten years. It is said to be the only Baptist church in the parish,

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and that he is doing a good work there."

Brother McCool has been pastor of the Crowley church ten years and is doing a monumetal work, but according to our last associational minutes there are nine Baptist churches in the parish with a total membership of 1,101. We have also in the parish Acadia Baptist Academy, our mission school to the French. However Acadia Parish is still mission territory and will be for years to come.

I am, this week, completing five years of service with Pilgrim Rest Baptist Church, located under the shadow of our academy, out on the open prairie nine miles from the railroad. As an illustration of the staggering task we have before us on this mission field, I counted from the second floor of our educational building a few months ago sixty-one homes within a radius of three miles where there was not a single Christian. This can be duplicated all over south Louisiana.

It is a common thing for our workers to find people with white heads and stooped forms who have never seen a Bible. Many of these close their doors to any one who would dare come in, open the Book and read from its sacred pages. How often during these brief five years have I felt something of the emotion that stirred the heart of our Lord when it is said, "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd."

There are three former Mississippi pastors in Acadia Association. The Lord is wonderfully blessing us and we are happy in our work. We covet an interest in the prayers of all who read the Record.

J. N. Miller.

Church Point, La.

She: "Oh, John, there is a man singing outside in the street. Can't we help him?"

He: "You can if you want, dear—you know I can't sing."—Clipped.

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# SOWING AND REAPING

—O—  
"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting," Gal. 6:7-8.

This applies to women as to men. This applies to all humanity and all that humanity controls. Therefore, whatsoever a home soweth, that shall it also reap; whatsoever a state soweth, that shall it also reap; whatsoever a nation soweth, that shall it also reap, last but not least, whatsoever a church soweth, that shall it also reap. Sow first, reap next. Two kinds of seed—just two. Two kinds of harvest—just two. Carnal seed, carnal harvest. Spiritual seed, spiritual harvest. No complications about that—just a new birth, is all: "ye must be born again."

Many of our church members cannot discriminate between the two kinds of seed—carnal and spiritual. If we can, or can't, that will not effect the harvest. It never has, it never will. That would be contrary to nature. Ignorance in sowing, brings no change in the harvest. The kind we sow, is the kind we reap. Just sow—just reap. Just live—or, just die—is all.

I am thinking about the church now—the biggest thing in the world. The church wrote the 18th amendment into our Constitution 18 years ago, church membership writes it out today—the greatest tragedy in modern history. O, prodigal church, come home. Come back to the Father's house. Why stay with the hogs. Don't eat the husk of this world and drink the "slop" of degradation, shame, and ruin any longer, but come to a spiritual feast that awaits you. Come and eat and drink and live.

I have in mind a Baptist church whose membership of about 200, many years ago, elected a "social dram drinker" for Sunday school superintendent. He was a "good mixer." Well educated. Had lots of "ox-bell" qualities—noise and brass. Very, very religious. It was the most enthusiastic Sunday school I ever saw in the rural districts. They came from near and far. Came on time—like goats out of the rain. Called the "Ever-green." It simply bubbled over like a soda fount. Better in winter than in summer. The superintendent got his liquor and beer from a professional guy of the church. Each exercise was closed with the Lord's Prayer, in concert. This mighty work went on for years. Finally, some young men (pupils) got drunk. The superintendent gave them a public lambasting. The school begun to languish. Soon thereafter the superintendent got too much tea and rolled down the steps—down went the Sunday school.—Amen.

## Sow and Reap

Today this church has about 150 members. Seven deacons—ranging in age from forty-odd to seventy-five years. Only one active deacon—the youngest, and a pupil of the

above school. He is of the "ox-bell" type—likewise very religious. His creed:

First, baptism, essential to salvation.

Second, Club work; corn club—cotton club, potato club, peanut club, calf club, pig club, etc., etc., all spiritual work, because it develops the head, the heart, and the hands.

Third, that a Christmas tree is as essential as the Lord's Supper.

Fourth, that Christianity is NOT persecuted.

This live-wire has barked this rotten stuff out publicly. Do people follow him? COME AND SEE.

On the front page of the Record March 7th under the caption "Who's Who and What's What" are these questions: "How are the country churches getting along? Are they growing stronger or weaker? Are they growing fewer or more in number? Where is the weak spot? What can be done to help? Are they to be store-houses of spiritual energy, or the objects of missionary nurture?"

Since our Lord Jesus painted two kinds of foundations upon which men build—"the rock foundation and the sand foundation—the wise builder and the foolish builder. Mat. 6:24-27. Am I safe in asserting just here that there isn't a preacher on the American continent able to build a missionary Baptist church with such creed and leadership as is mentioned above?

Orthodox Baptist, in our present condition, do you think we need anything? Well, where are the other six deacons? Answer: Those who are NOT following this wise guy are at home praying that our Lord may some day give us a change. Well, where is the other fellow? Selah.

Yours in Him,  
Jim Bull.

—BR—  
PASCAGOULA

The church, following the morning service last Sunday, took a very important action in the adoption of a recommendation presented by the advisory board, which recommended the calling of Rev. Eugene N. Patterson, son of Dr. Patterson, as assistant pastor. Eugene is graduating this week in Howard College, the Alabama Baptist college, and will get his degree from that institution on Tuesday night, the 28th. It is the plan of his father to move Gene's family here and thus have a home. Eugene will take up his theological studies in the Baptist Bible Institute, in New Orleans in the early fall, at the beginning of the school year. Dr. Patterson finds that the multitudinous duties involved in the pastorate and handling the building project are imposing a task upon him that is more than he can carry. So, in line with every move made since he came to the field, indicating the participation of the Lord in the program, it has become possible to have this added help without any additional financial expense on the part of the church. Eugene will go to New Orleans on Mondays and return on Saturdays, and thus be in all the Sunday services of the

church with his father. His family will reside here with Dr. Patterson and they will occupy the home owned by Mr. Hermes Gautier, next to the Episcopal church house.

Excellent progress is being made on the auditorium unit of the new building. The first story is framed-in and the greater part of the main floor joists in place. Dr. Patterson left on Monday morning for his home in Birmingham, and will attend the commencement in Howard College at which his son will receive his degree. He will visit over next Sunday and on Monday, June 3rd, will load his household goods and arrive in Pascagoula Tuesday evening, the 4th. Hence he will be absent over next Sunday from his pulpit. On his return he will fill his pulpit at the morning service, and his son will preach at the 7:45 hour in the evening. This will be the fourth anniversary of the pastorate of Dr. Patterson, and the introduction of his son as assistant pastor of the church.

## GOOD MEETING

—O—  
On Sunday, May 12th, we closed a good meeting in Hillcrest Church, Dallas, Texas. There were sixty-six additions to the church, most of whom were received upon profession of faith. Others made professions who did not come into the church. Dr. Charles S. Pierce, 401 N. Wilomet Street, Dallas, preached. Dr. Pierce is one of the best prepared men in all of the South and his messages went to the heart of the great fundamentals of Christianity. Our church was greatly enriched by his sane and spiritual ministry. The music was led by brother L. E. Owens of our own membership. Brother Darling, our Educational Director, will conduct a B. T. U. training school during the week of

June 2nd and beginning June 9th he will lead a two weeks Vacation Bible School. Though a large percentage of our people already tithe, we will seek to enlist the others in a "Test the Tithe" campaign this summer.

H. H. Hargrove, Pastor.

—BR—  
Of 7,000 Negroes living in Gloucester County, Virginia, only seven are on the relief rolls. Ninety per cent of the Negro farmers own the land which they till. The county court records very rarely give the name of a Negro charged with crime. The reason for this thrift, sobriety and law abiding life is found in one Thomas C. Walker, a Negro, educated in Hampton Institute. He has led his people to meet their own obligations and respect the rights of others. His faith is strong and his services are conspicuous.—Ex.

—O—  
A farmer was delivering vegetables to a state institution for the insane.

"You're a farmer, ain't you?"  
The farmer replied that he was. "I used to be a farmer," said the guest of the state.

"Did you?"  
"Yes; say, stranger, did you ever try being crazy?"

The farmer said he never had. "Well, you oughta try it," was the parting shot, "it beats farming all hollow."

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# The Children's Circle

MRS. P. I. LIPSEY

My dear children:

The past week has been commencement week in Clinton, for Mississippi College and Hillman College—both have been celebrating the close of school. Did you ever wonder why the end of school is called commencement? I used to, when I was younger. I think it must be because those who graduate are going to enter now upon real life, to commence to do what they have been preparing for, through the years past. Well, this was a good commencement, and more interesting even than usual. I wish you may some time see the handsome brick and concrete entrance to the Mississippi College campus, erected and presented to the college by two classes, one the graduating class of this year, 1935, the other the class of 1885, fifty years ago, now only three in number. The presentation of the two sides of this memorial entrance to President Nelson, by the "boys" of these two classes, was very impressive. Who can say which class loved its college more? Another acceptable gift to the college on the same afternoon is a memorial fountain on the campus, presented with ceremonies by the class of 1934. Another feature of this commencement was a memorial meeting in honor of the noble Christian gentleman, Dr. A. J. Aven, who taught here 46 years, and so recently passed away, died, I mean, my dears. A splendid oil portrait of him, the gift of his family to the college, was presented by his grandson and namesake, Aven Whittington, and now hangs on the walls of the Mississippi College Library, a treasured possession.

I am putting off sending our May contribution, for a day or two, and will not tell you this week what it is. To tell the truth, it is so small that I hope it will grow a little larger. I have a story about a sweet little girl for you next week, too.

With love,  
Mrs. Lipsey.

Bible Study No. 10: June 6, 1935  
The Daughters of Zelophehad  
Num. 27:1, and Joshua 17:1-6

Before the people of Israel passed over Jordan into the Promised Land of Canaan, the young daughters of Zelophehad, the great great grandson of Joseph, came to see Moses, as the people near Jericho, on the River Jordan. Their names were Mahlah, Noah, Hoglah, Milcah and Tirzah. In the presence of the whole congregation of Israel they told their story. Their father had died on the long journey from Egypt; he had no sons, and no arrangement had been made for a family that had only daughters, so that they should have a possession in the new country they were entering. But these five girls asked for land near their father's brothers. Moses asked God what to do

A DELIGHTFUL DAY IN TOKYO  
Hermon S. Ray, Tokyo, Japan

How delightful to be awakened from a restful night of sleep by sweet music, or the song of a bird! It sends your happy heart singing through the hours of the whole day. Everything goes better, home-life, work, study, or recreation.

So it has been today for me. But not because music awakened me this morning; for we have no radio. Nor because of a bird-song; for there are no birds in wintry Tokyo, but the year-round sparrows with their

about this strange request, for it seems he had never heard of giving land to girls. The Lord said that the girls were right; they must have a property near their uncles, and what would have been given to their father should now be given to them. He also told Moses that the Israelites must make a law that if a man died without having any sons, his property should go to his daughters.

When the country was conquered, and property was being given out to every family, Mahlah and her sisters came before Joshua, who became commander of the people after Moses' death, and told him that Moses had commanded that they should have an inheritance among their kinpeople of the tribe of Manassah. So Joshua according to the Lord's command, arranged that they should have some property that should be their own, among their kinfolks. I think this was a pretty plucky bunch of girls, don't you? There is one more mention of them, found in Numbers 36. Some of the chiefs of the tribe of Manassah, before Moses' died, went to him and said that while they were willing for Zelophehad's girls to have their father's property, that they must marry men of the same tribe as their own, or else they would lose their inheritance. There were lots of men in the tribe of Manassah, and this seems, also, to have been the Lord's command, so when they got ready to marry, Mahlah, Noah, Hoglah, Milcah and Tirzah all married cousins of theirs, and I hope were "happy ever after."

Mrs. Mayo's Puzzle No. 18

1. Who prayed with his windows open toward Jerusalem?
2. What kind of box held the ointment the woman poured on Jesus' head?
3. In Peter's second letter, what does he direct we add to our faith?
4. What other name had Judas?
5. What was the ninth Egyptian plague, that lasted three days?

Olive Branch, Miss.,  
May 31, 1935.

Dear Mrs. Lipsey:

I am sending you my Jeannie Lipsey Club No. 1 dues for May and the answers to Mrs. Mayo's puzzle. I hope Nannie Mae and Mary Ruth will soon be well.

With love,  
Fannie Mae Henlev.

Answers to Mrs. Mayo's Puzzle  
No. 17

1. God, Jonah 4:6.
2. Elisha, II Kings 6:17.
3. Rock, Exodus 17:6.
4. Twain, Matt. 27:51.
5. Rod, Exodus 4:17.
6. Unclean, Isaiah 6:5.
7. Delilah, Judges 16:6.
8. Elijah, II Kings 2:11.

GERTRUDE.

quarrelsome chatter. No, the soothing sound of a Big Ben, going off at five-thirty sharp, stood me on my feet! I reached to turn off the alarm before it woke the baby asleep in the next room.

And yet my heart has been singing all day, and now at eventide the old refrain of joy returns with new harmonies. And why? May I tell you? There is something more inspiring than early morning music, unless you agree with me that prayer is the music of the soul. You have guessed it. It was our daily Sunrise Prayer Meeting at the

Sugamo Church. I dressed hurriedly in the cold, and with rubber shoes and umbrella started up our dark alley through the drizzling rain, up to the street car line. I reached our "Fast-Growing Bamboo" street stop just in time to catch the morning's first car at five-forty-five. As I stepped to the car, a newsboy passed, and I handed him a Gospel tract, "The God of the Universe." He bowed as he took it. Five more of the little green sheets of good news went to the motorman, conductor, and my three fellow-passengers.

Round-trip street car fares in Tokyo bought before seven o'clock in the morning are only nine sen, instead of fourteen. This concession is for day-laborers who, as a rule, ride to their jobs early. The measure, I understand, was put through by some Christians for the benefit of the thousands who would otherwise spend a good percent of their paltry earnings going to and from work. Just one of the many non-statistical contributions of Christianity to Japan!

Soon we reached the end of the line from which a five-minute walk brought me to the quiet little church. The regular group of ten earnest Japanese members, some of whom had come much farther than I, were singing "Welcome, Delightful Morn," a favorite in the Japanese hymnal, as I entered. No fire in the building, but the fire of love was burning brightly in their hearts. The sun had not risen yet; but there was sunshine in our souls, as after a chapter from Luke was read, a verse from each in turn, the light was turned out and we began our season of prayer. The pastor, Tomita, Deacon Arakawa, Clerk Hachiya, and Mrs. Iwai each poured out a morning talk with the Heavenly Father. Last of all, the missionary in stumbling Japanese, but sincere joy, prayed. Then the model prayer, "Ten ni mashi masu, warers no Chichi yo," and on to the end. We finished with a few moments of silence.

When we had closed our eyes for prayer, the room was in darkness. When we opened them just twenty minutes later, the light of the rising sun was coming through the stained-glass window over the baptistry, gradually making the room bright. A parable of the power of prayer to restore spiritual light!

Greeting each of my prayer partners, I hurried home, handing out my tracts to the day laborers riding to work on the street car. As I walked from the car line home, by happy coincidence, I met the same newsboy returning from his paper delivery, reading the tract I had given him an hour before. He smiled broadly and bowed low. Seeing he was nearly through, I asked him if he would like another one. Gladly he accepted a brown one this

time, Kagawa's "How To Be Born Again."

Just a bit of simple witnessing anyone could do. But in my heart there was a joy greater than that of worship, unless you agree with me that true worship means Christian service.

Thus abideth the joy of music, worship, and service, these three joys, but the greatest of these is service!

—BR—

S. S. ATTENDANCE JUNE 2, 1935

Jackson, First Church	917
Jackson, Calvary Church	868
Jackson, Grif. Mem. Church	600
Jackson, Davis Mem. Church	376
Jackson, Parkway Church	198
Jackson, Northside Church	233
Meridian, First Church	638
Brookhaven, First Church	514
Laurel, First Church	520
Laurel, West Laurel Church	466
Laurel, 2nd Ave. Church	297
Laurel, Wausau Church	46
Pine Grove Baptist Church	
(Jones Co.)	83
Mt. Ora Baptist Church	
(Jones Co.)	123
Clarksdale Baptist Church	407
West Point, First Church	260
Springfield Baptist Church	
(Scott Co.)	134
Clinton Baptist Church	233

—BR—

B. T. U. ATTENDANCE JUNE 2

Jackson, Calvary Church	132
Jackson, Grif. Mem. Church	181
Jackson, Davis Mem. Church	194
Jackson, Parkway Church	95
Jackson, Northside Church	30
Brookhaven, First Church	149
Laurel, First Church	151
Laurel, West Laurel Church	104
West Point, First Church	113
Springfield Baptist Church	
(Scott Co.)	77

—BR—

Mrs. Brown: "Don't you think, doctor, you rather overcharged when Johnny had the measles?"

Doctor: "You must remember, Mrs. Brown, that includes twenty-two visits."

Mrs. Brown: "Yes, but you forget that he infected the whole school."—Ex.

—O—

Lady (to electrician): "I told you to send a man to repair my doorbell, but you didn't."

Electrician: "I did, ma'am, but when he rang three times and received no answer he decided nobody was home."—Ex.

—O—

A farmer visited his son's college. Watching students in a chemistry class, he was told they were looking for a universal solvent.

"What's that?" asked the farmer.

"A liquid that will dissolve anything."

"That's a great idea," agreed the farmer. "When you find it, what are you going to keep it in?"

666

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# Baptist Training Union

*Aim—Training in Church Membership*

AUBER J. WILDS, General Secretary

Oxford, Miss.

:::

Jackson, Miss.

## Baptist Training Union Convention Notes

The first State Baptist Training Union Convention met with the Clinton Baptist Church, May 29th, through June 1st, with Mississippi College and Hillman College serving as co-hostesses to the delegates from over the state. Though the attendance was short of what was expected, due to so many schools being engaged in commencement activities at that time, we can heartily say that the Convention was a real success.

The THEME OF THE CONVENTION was "Magnifying His Church." The CONVENTION SONG was "I Love Thy Kingdom Lord." This theme and theme song were used throughout the sessions of the Convention to emphasize the all-important goal of every Baptist Training Union — "Training in Church Membership." The opening address by President W. L. Meadows was truly a keynote address, challenging the young people to make the B. T. U. a powerful means of uplifting Christ's church. Hour by hour throughout the Convention President Meadows presided with such graciousness of manner and precision of action as is manifested only by the leader who loves and understands his task of leadership.

The Convention had the privilege of welcoming into its service Miss Lucy Carleton Wilds of Oxford who has just graduated with distinction from Blue Mountain College. Miss Wilds has accepted the position of Associate State Secretary of Mississippi's B. T. U. and made her first appearance as a leader in this work when she addressed the Convention at the Thursday morning session on "Magnifying His Church Through Consecrated Living." We extend to her a hearty welcome and pledge our cooperation in carrying out the plans that she shall offer in this field of training.

The Clinton B. T. U. made a great contribution to the program of the Convention by presenting two impressive demonstrations. The first was a most interesting feature that portrayed the presentation of a Weekly B. Y. P. U. program in a unique manner. The subject of the program was "What Baptists Believe About the Bible" and was splendidly handled by six members of the local union. The second was a pageant, "Our Baptist Cooperative Program," which taught and illustrated the work done through the cooperative of our denomination.

We were fortunate in securing Mr. and Mrs. J. E. Lambdin for the Convention. These Southwide leaders were in charge of the Laboratory periods, teaching the fun-

damental principles of handling the organization, as well as demonstrating just how the most effective training of young people could be done today. Mr. and Mrs. Lambdin also further contributed to the program by addressing the Convention.

The meditation periods which opened each session of the Convention were the most beautiful and worshipful moments of the meeting. These devotionals consisted of the congregational song services led by W. G. Mize and accompanied by Mrs. Jewel Kysar. Students of Mississippi College and Hillman College assisted in the services with Scripture lessons and special musical numbers.

Dr. J. B. Lawrence, our Southwide Home Mission Board Secretary, spent two days at the Convention, and brought two of the most powerful missionary messages that we had ever heard. Truly Dr. Lawrence is engaged in the task of "Saving the World by Christianizing America"—as he proved in his great message on that subject.

From the time our Convention program came out from headquarters, the B. T. U. leaders everywhere rejoiced that Dr. Dodd had accepted the invitation to visit the Convention. But, even so, we did not realize how great a blessing was coming our way through the great addresses of this world missionary. Dr. Dodd spoke at both morning and evening sessions of the Convention on Friday the closing day. In the morning his subject was in strict keeping with the Convention theme as he spoke on "Crowning Christ in the Church." Never was a climax more fittingly reached in a subject's treatment than in this great message that praised, honored, and appealed to a strict loyalty to the church.

In the evening we heard Dr. Dodd give by special request his famous lecture on his recent trip around the world. His subject "Girdling the Globe with the Gospel."

## HONORING BRO. THORNTON

BESSEMER, Ala.—The Rev. M. K. Thornton, pastor emeritus of three churches in Bessemer and honorary Rotarian, had another signal honor conferred on him Monday when he received his commission as aide-de-camp on the governor's staff with the rank and grade of colonel, signed by Gov. Ruby Laffoon of Kentucky.

The honor came as a surprise to Mr. Thornton, now retired, and was a gesture of friendship from Edward J. Reiss, cigar manufacturer of Louisville, Ky., a close friend of



The above pictures are of the four classes in the Chinese Sunday school held every Sunday afternoon in the church at Cleveland, Mississippi. Dr. I. D. Eavenson teaches the men's class. Dr. Carey Dobbs shares the joy of this work. As you see there is a large class of men, a class of women, a class of boys and one of little children. There are nearly 100 Chinese who come to this Sunday school.

the governor.

A few months ago Mr. Thornton spent several weeks in Mayo's Hospital in Rochester, Minn., where he underwent an operation. As he was recovering, with his warm-hearted approach to other convalescing patients he made many friends. Among them was Mr. Reiss, a

Catholic layman. The two men read and discussed the Bible together and prayed together, becoming good friends. The commission on the staff of the governor of Kentucky was the result of that friendship.—Birmingham Evening News.

You cannot whitewash yourself by blackening others.—C.

## THE STEWARDSHIP OF IDEAS

(Continued from page 3)

ANOTHER POINT WHERE WE POSSESS A STEWARDSHIP IDEA AND ARE UNDER OBLIGATION TO GIVE IT TO THE WORLD IS IN THE PRINCIPLE OF SOCIAL UPLIFT BY THE INNER COMPULSION OF A DIVINE DYNAMIC.

One of the grandest things said about Jesus when he was here on earth was that he had compassion upon the multitudes. This is the very heart of Christianity. At this point we see a striking contrast between Christianity and Communism. Communism seeks to level humanity by tearing down the ideals. Christianity seeks to level humanity by lifting up the law. Christ came to give release to all captives, to those who are bound by economic, social or political slavery.

Christ did not attack slavery direct, but He gave to the slaves an inner compulsion, the divine dynamic, which finally set them free. There is a creative and constructive force in Christianity that needs only to be released to the world. When the seed of this divine life is planted in the human heart and mind it begins at once an uplifting, expanding, ennobling process.

The greatest difficulty with many of the world's social betterment programs is that they have the ideal, without possessing the power for the realization of that ideal.

Take Mahatma Gandhi as a rather extreme example of this. I was both inspired and depressed by my interview with him. He is the most dynamic personality I ever met. He weighs only 120 pounds, but much of that is brain. He has challenged the interests of the world in his sacrificial service for the untouchables of India whom he affectionately calls his "dumb millions." There are 65,000,000 of them, poor, ignorant, dirty, superstitious, degenerate outcasts. He is a graduate of Oxford University, and was a Barrister-at-Law, with an income of \$40,000 a year. But he gave up his silk hat, his palace of a home, his broadcloth Prince Albert suit and adopted the loin cloth and the spinning wheel, identifying himself with his "dumb millions" for their redemption. None can help but admire such a spirit. One is inspired by it. One does not wonder that these "dumb millions" would fain make a god out of him.

But one who has personally experienced and has widely observed, the uplifting power of Christ cannot help but be depressed when he thinks of the powerlessness and hopelessness of even Gandhi's program for his people. He does not understand the personality of God. He does not accept the unique deity of Christ. He does not believe in the atonement of Christ. He has the Christian ideal and ambition for a better social order but lacks the Christian power to procure it.

How can India ever be freed from the curse of her caste system, from the degenerating influence of her child marriages, from the utter

humiliation of her child widows, from the shame of her licensed sale of women, even girl babies, for purposes of evil, from her 96% illiteracy, without the presence and power of the divine Spirit?

William Carey became conscious of his stewardship obligation to give this idea to the world and more than 100 years ago he planted it in various sections of India. And there the desert of humanity's despair has been made to blossom into a fragrant flower of more abundant life and hope.

Adoniram Judson became conscious of this stewardship idea and he planted this truth in Burma where it has born the fruit of redeemed communities and uplifted races and tribes of people.

Robert Morrison was seized with a sense of obligation in this regard and went to China for the discharge of his duty. Whole communities, provinces, and almost the whole nation have been lifted to a higher level of life.

At one of the Chinese feasts, by which friends sought to show us special courtesies, I was introduced to the pioneer Chinese preacher of that section of China. He was 84 years of age. He had been a Christian for over 60 years and had been a preacher for over fifty years. When the pioneer missionary to that section employed this boy as a servant he was a poor, ignorant outcast coolie. His family for generations before him had been coolies, and he expected nothing else for himself. But the missionary told him of Christ. He became a Christian. He became a preacher. He felt something within him surging and stirring upward. He desired something better for his children than he himself had enjoyed. That desire within itself is a Christian thing. He was a grand, old retired hero of the Cross. He had seen marvelous things accomplished in his country in the name of Christ and none more wonderful than what had occurred in his own family.

I was ushered up to, what we would call, the head table for this banquet. A charming, delightful Chinese gentleman presided over the feast. He was a Ph.D. from an American university. He was president of the Board of Directors of a great Christian hospital which serves 50,000 patients a year. He was chairman of the Board of Directors of a large industrial enterprise. He was said to be one of the most influential men in that section of China. And who was he, occupying that high position and exercising that wide influence? He was the grandson of that old coolie preacher. And that is what Christ had done for one family in three generations.

And let us not forget that the position we occupy today we owe to the same Saviour, whose redeeming power lifts people out of the mire, places their feet upon a rock and puts a new song in their mouths. Only a few generations ago our own Anglo Saxon ancestors were the vilest of heathen, in the Black Forest, beating each other's brains out with clubs, and drinking blood out

of their ancestor's skulls.

Scientists are found of referring to the resident forces in humanity which push them upward. Let's not forget that the most uplifting and dynamic resident force which ever occupied any human heart is the person and presence and the power of the Spirit of God.

The stewardship of ideas makes it imperative that we tell this truth to the whole world.

I WILL MENTION JUST ONE OTHER IDEA FOR WHICH WE HAVE A STEWARDSHIP OBLIGATION.

Christ "came to seek and to save that which was lost." He does this saving service by regeneration, not by putting a patch on an old garment nor by putting new wine into old wine skins, not by reformation. He makes all things new by first of all making the individual new. "You must be born again." "You must be born from above."

At this point, again, Christ and Christianity come into clashing conflict with Communism. Communism says, "Make the social order good and the individual will be good." Christ says, "Make the individual good and the social order will be good." No system can be better than the sum total of its individual units. World redemption must begin with the salvation of the individual soul. That salvation, that regeneration, begins with a personal experience of the individual with Christ. We are the children of God by faith in Christ. The whole business is primarily and fundamentally a personal affair.

A brilliant preacher in the City Temple in London said, "If anything is to be done with the church or society, you have to be born again. These are rather unfamiliar words now. They have a suggestion of Spurgeon and the Salvation Army and a few like that. Well, what does it mean? It means you become so different that though you are the same you might be a different man."

A brilliant young prophet of a new era, occupying a cabinet position in our national government, said, "It seems to me that the time is almost here when we can say that from the hardheaded material point of view the Sermon on the Mount is practical, provided our hearts are truly permeated with the doctrine of Jesus and our minds are capable of formulating social machines corresponding in

their precision with our mechanical machines. To avoid this impending world disaster, in my opinion, requires a definite change in the hearts of men."

This is what occurs to individuals of all sorts when the gospel of God's grace is proclaimed. Trophies of Christ's redeeming power may be found in all parts of the world.

From Saul of Tarsus to Sam H. Hadley, myriads of men have stood forth as monuments of the power of God's gospel. In every age and generation and clime and among every class and condition of human society the gospel is the power of God unto salvation to them that believe.

In our tour through India, the Malayan Straits, China, Manchuria, Korea, and Japan we saw the gospel at grips with every sort of humanity, heathen, pagan, gentile and Jew. It works the same in every case.

A brilliant Japanese writer in a Japanese magazine article spoke of Kagawa as one of the two greatest living Japanese citizens. Just before leaving America I was being interviewed for a magazine article and in answer to the question, "Whom do you consider the world's greatest living Christian?" I unhesitatingly said, "Kagawa of Japan." After seeing him in action in a great Sunday night evangelistic service, after seeing him among his kindergarten children, after seeing him at work with his labor organizations, after hearing him plead with the government for better hospitalization for the poor and a larger relief program for the entire Empire and after being an honored guest at tea in his lovely little house in the suburbs of Tokyo, I am prepared to re-affirm that judgment. He is the world's greatest, living Christian, in experience, in spirit, in service. He lives in a \$75.00 house. His family lives comfortably on an 18 Yen a week budget. He wears a \$1.50 suit of clothes and spends the remainder of his income of more than \$100,000 a year for the glory of God in helping humanity to find

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personal and social salvation in the Saviour of all men.

I asked Kagawa, "What does Christ mean to you?" His answer without hesitation was, "Christ is Redeemer, Saviour, Cleanser from sin." I said, "Do you speak this from observation or out of experience?" His voice softened and his half blind eyes moistened as he said, "Christ saved me, geisha man, born of a geisha woman, out of the vilest sort of a life in the filthiest slums of a great wicked Japanese city." This personal salvation was the beginning of all that he has done for the world.

In a conference of religious leaders representing some 30,000,000 American Christians recently held in our national capitol, one of the greatest thinkers and leaders in the group said, "I am bewildered beyond all words that in a time when our so called social gospel has had its best proclamation we find ourselves in the worst moral slump of our generation." Then he continued: "After studying anew the beginning of Christianity and the beginning of Christian movements in all parts of the world, I have discovered, afresh, that every social uplift movement had its origin in the preaching of personal salvation and a revival of spiritual religion." There are many ministers in my denomination who, unless they begin to preach personal salvation and to secure individual regeneration, will soon find themselves without congregation enough to carry on a social program.

Yes, indeed, personal salvation, individual regeneration, new creatures in Christ Jesus, is the supreme need of the world. How can we, who believe this, escape the imperative stewardship obligation to give this idea to the world, beginning at our Jerusalem and going through all Samaria and Judea and unto the uttermost parts of the earth, until it blazes a path through every land?

#### SOCIAL SERVICE REPORTS By Arthur J. Barton

In his address at Memphis in connection with the report of the committee, of which he was chairman, which report recommended the creation of a Social Service Research Agency separate from the Social Service Commission, Dr. Edward M. Poteat, Jr., asked for a show of hands indicating how many messengers present had read the report of the Social Service Commission of last year. I believe that was the exact proposition on which a show of hands was requested. Afterwards some one said that the proposition was how many pastors had read it to their churches. No matter what the exact proposition. When no, or few, hands were lifted Dr. Poteat turned to me as chairman of the Commission and said, "So you see the people are not reading the reports." If this be true one would be somewhat at a loss to know whether they would read the reports of a Research Agency, which would necessarily be made up almost wholly of figures.

The above incident is recited on-

ly to say that it indicated very clearly that Dr. Poteat overlooked the use made of the Social Service Report from year to year and the service it renders, and to say also that the incident may have made a wrong impression on members of the Convention there present.

The report of the Social Service Commission is printed in the Convention Annual but is not by any means "buried in the minutes." In addition to its being printed in the annual, the report has been printed in pamphlet form from year to year for a good many years and has had comparatively wide distribution and has rendered great service. Some individuals deeply interested in the work of social service and civic righteousness write for copies of the report, which are freely sent.

Every state secretary is supplied with an adequate number of copies so that a copy may be secured by the chairmen of the committees on temperance in each district association. In this way the report has been used as source material and has rendered fine service.

Every Baptist who reads his state Baptist paper will recall that from year to year portions of the report have been given place in the columns of the paper by the editor. Nearly every year the formal resolutions are published by many of the papers. It may be doubted whether any other single report submitted to the Convention has had as much publicity or been as widely circulated as has the Social Service Report in recent years.

I am just now requesting Dr. Austin Crouch, Executive Secretary of the Executive Committee, to send a supply to each State Secretary. Any brother or sister interested can secure copies by writing to the State Secretary, or by writing directly to the chairman of the Social Service Commission, Arthur J. Barton, Wilmington, N. C. Every one who is to serve as the chairman of the committee on temperance or social service in a district association should at once secure a copy of this report, which many of the brethren have been kind enough to say is the best report ever submitted by the Commission. If the committees are not yet appointed in the association the moderators or clerks of the association should write to the State Secretary and secure a copy of the report to be passed on to the committee on temperance when appointed. Southern Baptists do not believe in social service as a substitute for the gospel, but they believe mightily in social service as the proper and legitimate fruit of the gospel.

This report should be widely circulated, and, it is believed, will render great service as heretofore. If the demand should be such as to require it additional copies will be printed.

Wilmington, N. C.

Foreman: "Hi, what are you doing, Jim?"

Bricky: "Sharpening a bit of pencil."

Foreman: "You'll 'ave the union after you, me lad. That's a carpenter job, that is."

#### SHADY GROVE SUNDAY SCHOOL CLASS



#### JUNIOR BOYS' CLASS, SHADY GROVE, COPIAH COUNTY

This is the remarkable class of boys nine and ten years of age in the Shady Grove Sunday school, Copiah County. Mr. C. H. Bass is Sunday school superintendent. The teacher is Miss Blanche Amos. Young as she is she inspired them to become 100% for every Sunday in the first quarter, leading the whole Sunday school in this respect.

The teacher had a previous record as a student of attendance for six years without being absent or tardy. She was put in charge of these boys and they are making a record. The teacher is Miss Blanche Amos. The boys are:

Left to right—Atley Kitchings, (visitor), Nelson Amos, Billie McManus, Edwin Cliburn (visitor), James Cilburn, L. J. Izard, Carroll Izard, Charles Wood.

#### B. S. U. Department

##### Blue Mountain B. S. U.

Several members of the B. S. U., including the Blue Mountain trio, Miss Helen Eubanks, Miss Louise Leavell, and Miss Mae Alice Harpole, attended the Southern Baptist Convention, where they were greatly uplifted by the inspiring messages. All of us, however, have been blessed by the coming of four missionaries from that meeting to our campus. They were: Miss Helen McCullough, Miss Mary Alexander, Miss Flora Dodson, and Miss Inez Lung. Our hearts have been stirred as we have listened to stories of conditions in China, especially those concerning Mrs. Graves' work at the Blind Girls' Home in Canton. Our prayers will follow them as they continue in their services here and in the foreign lands.

On Monday morning, May 13, the B. S. U. Council and our visitor, Miss Edna Earle Hutcherson, a former Blue Mountain girl who has just received her degree from the Training School in Louisville, met in the dell for a sunrise breakfast. Each council member submitted a recommendation for a B. S. U. song and verse for next year. The song chosen was "O Master, Let Me Walk with Thee," and the verse, "The path of the righteous is as a shining light that shineth more and more to the perfect day." Proverbs 4:18. Rowena Gunter, our B. S. U. President, led the devotional as we were gathered around the spring. Then, after a delightful breakfast, Rowena gave to us a brief review of the B. S. U., its very rapid progress serving to encourage us as we

returned to our classes for the day.

The B. Y. P. U. presidents for next year have recently been chosen. They are: Mary Lou Curry, Eupora, Miss.; Mary Gurney Parker, Cruger, Miss.; Sarah Grantham, Tralake, Miss.; Bula G. Lee, Memphis, Tenn.; and Virginia Myrick, Memphis, Tenn.

Miss Patricia Gilpin, our new Social Chairman, of Tallulah, La., has conceived the idea of starting a flower garden on the Blue Mountain campus.

Lourie Strickland, Reporter.

I visited ten homes Saturday in the Buck Creek community six miles west of Richton. We had a fine service Saturday night in the home of Mr. and Mrs. Bura Brown. A good service at the church Sunday at eleven. Went to Good Hope church Sunday evening at 2:30. We had over 100 in Sunday school there. We had preaching service, using as a text, "Christ Asleep." We had nine accessions to the newly organized church—five by letter, and four by profession of faith. Pray for the work of God's people everywhere.—Luther K. Turner.

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## WASHINGTON LETTER A Prayerful Survey of Churches

### Total Depravity of the Human Race and Modernism in Wicked Washington

If you don't believe in human depravity, you should live one year in the Soldiers' Home or do a little prison work. Surely the devil is in the saddle, in every nook and corner in the United States. There is not a man in Washington with his feet on the ground; every official is hanging by the eye-lids. No one knows what is coming next. No man now can tell what an hour will bring forth. The Bible is being fulfilled very fast. Beer, Rum, Romanism, and Roosevelt have corrupted and polluted society everywhere. Repeal has failed.

Washington is the wickedest city on earth; less regard for law and order, less respect for law, for the rights of others, and crime is increasing. The prisons are full and the churches are empty and some are closed. A wet machine will not enforce a dry law; kidnapping the Constitution of the United States is as sinful and unlawful as kidnapping a Lindbergh baby. Who will deny it? Nero fiddled while Rome burned. History is repeating itself. Human life is not safe anywhere. Human life, now, is the cheapest thing in America. The blood of Jesus Christ, God's Son, is the only remedy. His blood cleanses from all sin. Some say the gospel has failed. That is not true; the preachers have failed. There is not a pastor in Washington that preaches longer than 20 minutes, some less than fifteen, and no man can preach a gospel sermon in 15 minutes! And one half of them preach every thing but the Bible.

The people are not so much to blame as the pastors. Many are false prophets, with no knowledge of salvation by grace, through the atoning blood of Jesus Christ. In this respect the Bible is fulfilled: False "prophets are here now in sheep's clothing," preaching to empty wood yards and church members can be found everywhere but in the houses of God. They want "thrills," "flattery," "squibs for sermons," and prayers "short and snappy and full of pep." The Methodists, Presbyterians, Congregational, and Campbellites are no better. I have made a careful survey of all. There is no difference. Everything is run by program, dry and dusty. No Holy Spirit, no unction, "no power," "no life," "no fellowship," "no confidence," "no hospitality." There were not so many in attendance at the association this year by 86 as there were one year ago, and not as many last year by 103 as there were three years ago. Twenty thousand Baptists in the association and the largest number present at any one session was 288. I checked up on each meeting. Several brethren who had attended every year for twenty or thirty years told me they would never attend again. These were converted men and women from four different churches, and gave as their reason the meetings were not worth their

time. No sermon on "doctrine," no "open forum," no "free discussion." The secretary at headquarters announced that he had kept several churches from calling certain men to be pastors of churches. Think of this among Baptists. Pope Leo never did a worse thing. Four men left the house and said they would never attend again. Lording it over God's heritage. No wonder Baptist churches are dead. Dr. R. W. Weaver, one of our greatest preachers and best informed men says in his historical letter that the Baptist churches in Washington "have lost their power and influence in the last 20 years." He is now pastor First Baptist Church. A modernist in the pulpit will kill any New Testament church in the world. The sheep must be fed, but goats and modernists don't feed the sheep. The modernists never preach on "The New Birth," "The Virgin Birth," "The Atonement," "The Resurrection," or "The Ascension," or "His Second Coming." The blood of Jesus Christ, God's Son, cleanses us from all sin. Sinner, come under the blood. This is your only hope.

Frank M. Wells, Chaplain  
8th Army Corps and Soldier  
Evangelist, Washington, D. C.

### FIFTEEN YEARS IN CHINA

It is hard to realize that we have been in China fifteen years, that in another month or two we shall have finished our second seven year period of service. It seems almost as yesterday we said goodbye to our friends and loved ones when we started back to our work here on the other side of the world. I suppose it is because we have been kept busy that we have not noticed the time flying so fast. Well, it has been the best seven years of my whole life so far. No other like period has been so crowded with rich experiences and blessings from the Lord. It is true He has taught us many precious lessons, some of which have been pretty costly, but we have learned that we get very little of real worth in this life without paying for it.

We returned a few days ago from a week's meetings at one of the country churches. It was the annual meeting of our local association. It would have done your heart good to have been there. The business sessions were short and the rest of the time was given to revival meetings. A good delegation from all the five organized churches was present, besides a large crowd of local people. The church could not hold the people so we had the meetings in a large gospel tent. This was crowded to capacity at every meeting. From the very first service the Lord worked. Nearly all our pastors, evangelists and Bible women received deep spiritual blessings. Also large numbers of the delegates and local Christians were revived. We were rejoiced to see large numbers of the local hardened sinners come to the Lord and find salvation. About twelve students along with their two teachers in the local government school were saved. These had

been very bitterly opposed to Christianity in the past.

There is so much to be done before we leave, that I don't see just how we shall manage. The thought of returning to the U. S. A. and to friends and loved ones thrills us, naturally, but the pull to remain here in the work is equally as strong. So far there are no other missionaries who can be spared to take our places while we are away. This makes it harder for us to leave. Please pray that the Lord will make provision for His work, that it shall not suffer.

We have booked passage on the S. S. "Conte Verde" of the Lloyd Triestino Line to Italy, via India, Suez, etc. Then we change to the S. S. "Conte Grande" from Naples to New York. We are supposed to arrive in New York July 5th. From there we go direct to Statesville, N. C., where we will have a few weeks visiting my relatives and friends, after which we go to the Baptist Assembly grounds at Ridgecrest to attend Foreign Mission week, August 11th to 18th. Then we go to Huntington, Ark., to visit Jewell's (Mrs. A.) parents and other relatives there. According to the new ruling of our Foreign Mission Board we are supposed to rest for the first three months upon arrival from the mission field. After this we shall be open for speaking engagements in the different churches in the Southern Baptist Convention territory. Shall hope to see as many of you as possible during the year we are home. Pray for us that we may have a prosperous journey and be used of the Lord while among you. Mail addressed as follows will reach us all right: c/o Mr. B. F. Leonard, Huntington, Ark.

Yours in Him,  
John A. Abernathy.

### CALVARY, GREENWOOD

Rejoice with me: we just closed last night a glorious meeting at Calvary Church, Greenwood, in which fifteen were added to the church, six of whom came on profession of faith in Christ.

Dr. W. E. Farr of Itta Bena, Miss., preached for us each evening for nine evenings, and he preached soul-searching and soul-stirring sermons. Surely God was directing him all the way through the meeting as His visible blessings attended the services from the beginning.

It was my first time to labor with Dr. Farr and I rejoice to know

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him better as a man who loves humanity, hates sin, loves God's word, and preaches it without compromise as the one remedy for sin. Truly he preaches a full gospel of repentance toward God and faith in Jesus Christ as God's remedy for a lost world. May his kind increase in the earth.

Apart from those who confessed Christ for the first time, the meeting was a great blessing in that three whole families cast their lot here. What a rejoicing of heart it brings us to have these fine reinforcements added to our ranks in this field of unlimited opportunity.

We, as far as I can learn, established a precedent here in that we had two Chinese young men to attend the preaching service on two different occasions. Pray with us that we might really win these that they might in turn win others.

We were extremely busy during the meeting in more ways than one, because the very day the meeting started we began to put brick on our new building lot. We now have 30,000 brick stacked on our lot; and looking out and up toward beginning work on our new church house.

To Him be the praise and glory in it all.

Fraternally,  
Henry L. Byrd, Pastor.

### SHUQUALAK

Shuqualak Baptist Church has sustained a loss in the resignation of brother W. E. Hardy. He and Mrs. Hardy have rendered to the church and entire community faithful consecrated Christian service during the seven years they have lived in our midst and we earnestly commend them to any church so fortunate as to secure their services.

—Member.

Johnnie was gazing at his one-day-old brother, who lay squealing and wailing in his cot.

"Has he come from heaven?" inquired Johnnie.

"Yes, dear."

"No wonder they put him out."

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2:14am	12:59pm	Winona	11:26am	5:56pm	
3:05am	1:50pm	Grenada	10:35am	5:05pm	
3:59am	2:45pm	Water Valley	9:31am	4:11pm	
4:45am	3:30pm	Oxford	8:55am	3:25pm	
5:40am	4:25pm	Holly Springs	8:00am	2:30pm	
7:25am	6:55pm	Memphis	11:45pm	12:30pm	
10:47am	5:17pm	Pontotoc	7:38am	2:08pm	
Ar. 11:25am	Ar. 5:55pm	Tupelo	Lv. 7:00am	Lv. 1:30pm	Lv.